Licens'd.

ROGER L'ESTRANGE.

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The Court of Curiositie.

Wherein,

By the ALGEBRA and LOT,

The most

Intricate Questions are Resolved, and

NOCTURNAL

DREAMS

AND

VISIONS

Explained,

According to the Doctrine of the Antients.

To which is also added, a Treatise of

PHYSIOGNOMY.

Published in French

By *Marck de Vulson*, *Sieur de la Colombiere*, Knight of the Order of St. *Michael*, & Gentleman in ordinary to the *French King*.

Translated into English by *J. G.* Gent.

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UMI

To the LADIES Of our BRITISH ISLE.

Ladies,

IT for your Diversion, that this Treatise hath cross'd the Sea, and undergone the hazard of a Voyage. If you meet here with any favorable Interpretation of those pleasant Dreams that soften your sweet slumbers, commend the Author; if any thing falls out contrary to your expectation, blame not the Translator, whose sole designe was your satisfaction. This Tractate hath had the happiness to breathe in the air of two forrain Kingdoms with Applause; those of the most Catholique and most Christian Kings; and beyond all controversy, it will meet with no worse Entertainment in a third, I mean that of the Defender of the Faith, whose Subjects come short of none of the Europeans in civility. I confess that in this small spot of ground, there

grow no Rhetorical flowers; Here are no Ingenii lascivientis flosculi; *no Excrescencies of Lasciviating Wit; for the subject will not admit of a florid stile: yet I'll be bold to affirm, here's that which stamps the Impression of beautiful upon the World, and renders the whole Universe Amiable, Variety.* Ineſt sua Gratia parvis, *is a Sentence that carries as much Truth as Antiquity in the womb of it; and Nature hath ever been so provident, as to supply the want of Bulk in minute things, with an Exact Symmetry, and Comely Proportion. And herein Art (her Chiefest Ape) doth nearly imitate Her: for indisputably there was more Artifice and subtilty manifested in the smaller proportion of* Regiomontanus *his Iron fly, then in the larger Dimensions of his Wooden Eagle.*

The Author in his discourse upon this Subject, intends no Rigorous Imposition upon your faith, nor to Commit a Rape upon your Belief; for such Arts, as this of Oneiropolie, *have no other foundation to support them, but the instable Basis of Conjecture. This was not invented to unhinge the Brain, or torture the Phancie; but rather to Divert, and Exercise in your Ladyships that pleasant Ague of the Diaphragm, Laughter. The most refined Wits that ever I met with in this our Modern Age, when tir'd out in the eager pursuit after sublimer learning, as the noble Recerches of Philosophy, or dark Intrigues of State-Politie, have ever had recourse to some such Innocent Divertisement, which like Hellebore purgeth away Melancholie, the Epidemique distemper of the Sedentary Student. Well may I therefore, with modesty, trace the footsteps of such Eminent Authors, and plead that old say-*

ing for taking up this new Subject (for I presume there are few Tracts of this nature in any Language, and fewest in our Own.)

Quod decuit Tantos, cur mihi turpe putem? *The Rough-draught of this Translation, was the Product of some of those* Horæ subsecivæ *that were snatch'd from the Hurry of a Tumultuous City-employment, and since lick'd into that shape wherein it is now presented to your Ladyships, under the quiet calm of a Rural Recreation. I have met here with some Galicisms, or French Idioms, which were so peevish and sullen, that they would not, by any means, be persuaded to speak plain English; in so much that I was constrain'd to force them to appear in the most familiar Terms, and usual expressions of our Language. The Alphabetical Table of Dreams is inverted, because they would not follow in the same order in English as they did in French, but I have neither added to, nor diminish'd the number of them, and so consequently have done the Author no injury, having only in some particulars deviated from his Method, for the Reader's advantage. As for that additional piece of Physiognomie, which is the very study of the Complexion, I need say but little in vindication of it. 'Tis a known Proverb,* Facies Index Rerum: *the Character and sentiments of the Mind, are plainly and fairly legible in the Countenance; nor will it ever enter into my thoughts, that you can possibly have any Aversion for an Art, whose chiefest subject is that Part your Ladyships are so curious, by all Artificial Embellishments and Auxiliatory Helps imaginable, to preserve. But lest I be accus'd of too much Rudeness for detaining you so long in the Porch of this Palace,*

I will now open the Portal, and give you free admittance into this Court *of* Curiosity; *where, that the Entertainment may in some measure Answer your Expectation, it is the earnest desire of*

Your Ladyships

most obedient Servant,

J. G.

ERRATA.

IN the use of the Figure, line 5. read *end.* l. 21. r. *lower*, l. 32. r. *which.* Numb 1. Answ 6. dele *be.* Numb. 10. Answ 8 r. *intention.* Numb 35. Answ. 10. r. *must.* pag. 6. line 31. r. *nor.* p. 9. l. 6. r. *Simonides.* p. 9. l 34. r. *presages.* p. 10. l. 4. dele *of.* p. 12 l. 25. r. *offices.* p. 13. l. 14. r. *of.* p. 15. l. 8. r. *unto*, and l. 12. r. *eminent.* p. 21. l. 29. r. *Sea port.* p. 24. l. 2. add *one.* p. 29. l. 9. dele *their.* p. 48. l. 30. dele *grown.* p. 54. l. 32. r. *Wenne.* p. 74. l. 26. dele *be.* p. 76. l. 13. r. *leaner.* p. 82. l. 13 and 14. dele *assistance of, or.* p. 87. l. 20. r. *hairy.* p. 111 l. 12. r. *intrinsick.* p. 117. r. *Divinity.* p. 127. l 34. dele *the wit.* p. 140. l. 3. r. *fienſſe.* p. 153. l. 19. r. *petty.* p. 160. l. 1. r. *affectation.* p. 167 l 8. r. *said.* p. 173. l. 26. r. *Theft.* p. 180. l. 4. r. *color'd.* p. 198. l. 21. and 22. r. *Vertebra.* p. 100. l. 4. add *is.* p. 202. l. 14. r. *pierced.*

The

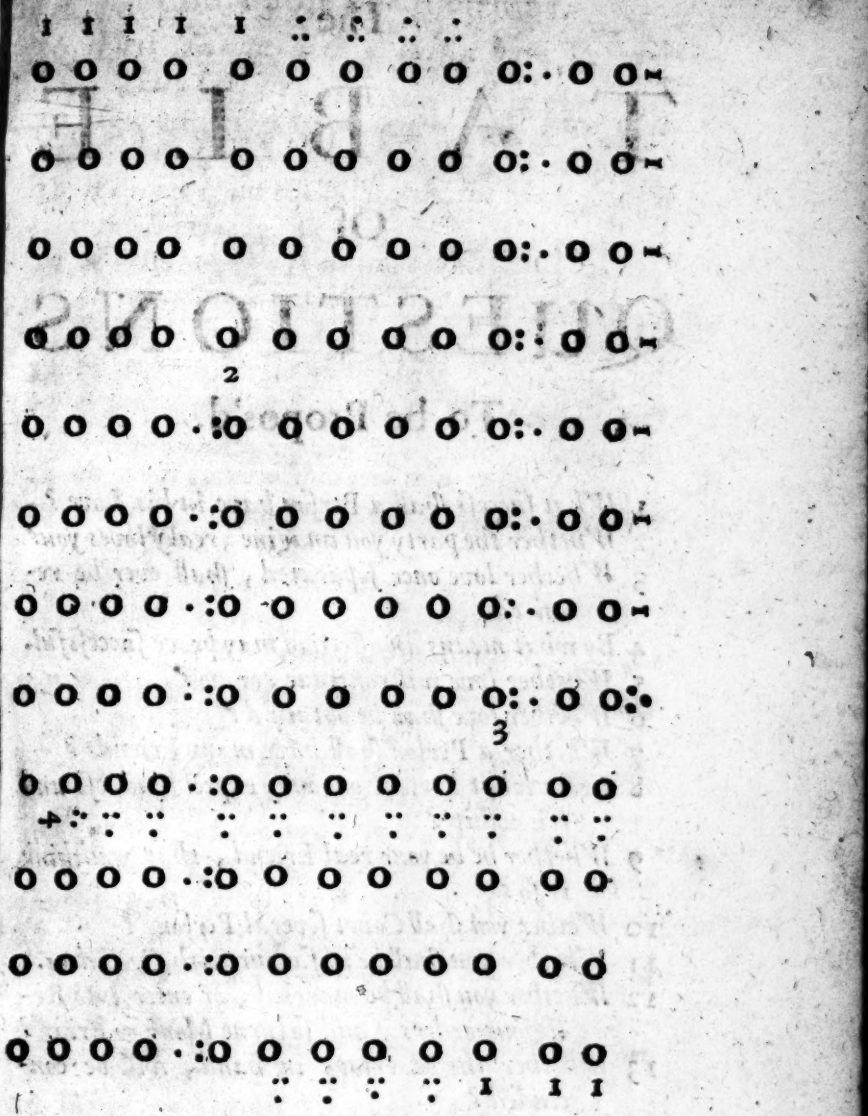
The Use of the following Figure, in order to the finding out of the Answers to the Questions propos'd.

YOu must lay your fingers on one point of the Figure following, and count till you come to Twelve, either upward or downward, on the right or left side; and then reckon the number of points that remain to the very and of the corner of the Figure, and no further: and retaining in your memory the remainder over and above the number Twelve, then go to the Question propos'd, and count downwards from the same number which you had remaining; and then look for the number in the Answers according to the number you meet with after you have done counting at the Questions; and then come to the Answer for the Question according to the first number retain'd in your memory. *For Example:* If the Person that is Curious toucheth that point with his finger which is mark'd with the figure 2, then drawing downwards as those small points shew you, you must count till you come to Twelve, and then reckon the three that remain to the right corner at the lover end of the Figure; and so come to the Question, which was this, *Whether a Person shall have many*

Friends; which is the ſeventh Queſtion: ſo that reckoning the three that remain, you proceed till you come to Nine, which ſignifies the ninth Number, and the third Anſwer; which is this: *You ſhall have many Friends.*

Again, for the ſame Queſtion: Suppoſe you touch at the Figure 3, and count upwards (as you ſee the pricks go) till you come to the corner, there remain five, with you are to reckon from the Queſtion, accounting always the Queſtion it ſelf to be one; and that will bring you to 11, which is the Number of the Anſwers: then five the number remaining, as before, directs you to the ſame Figure in that Number, where you finde this Anſwer: *You ſhall have true Friends.*

Note alſo, that if you chuſe any of the Queſtions towards the end, you muſt (after you have counted all to the bottom) begin at the beginning again. *For Example:* Suppoſe you chuſe the 49 Queſtion, *Who ſhall overcome in a Duel?* and you touch at 4 in the Figure; you muſt count as you ſee the pricks, and there remain ſeven: then you turn to the Queſtion before, where you reckon from 49; and becauſe you can reckon but four of the ſeven to the bottom, you begin again at one; ſo that you finde three the number in the Anſwers, and ſeven in that Number, as before, where you have this Anſwer: *They will have no advantage one of another.* And ſo of the reſt.



The TABLE of QUESTIONS To be Propos'd.

1 *What Success shall a Person have in his Love?*
2 *Whether the party you imagine, realy loves you?*
3 *Whether love once separated, shall ever be re-united.*
4 *By what means an affection may prove successful.*
5 *Whether love will continue, or no?*
6 *Whether love shall be obtain'd?*
7 *Whether a Person shall have many Friends?*
8 *From what Persons one may expect kindness and friendship?*
9 *Whether he be your real Friend, that you think is so?*
10 *Wether you shall Court several Persons?*
11 *Whether you shall be in favour with Grandees.*
12 *Whether you shall be married, or enter into Religious orders, and so turne Monk or Friar?*
13 *Whether the Marriage in hand, will be concluded?*
14 *Of what temper will the Husband prove?*
15 *Of what humor will the Wife be?*

16 *What*

16 *What fortune shall a Person have by marriage?*
17 *Whether the married couple will have Children?*
18 *Whether want of Children be the Mans fault or the Womans fault?*
19 *Whether or no a Woman be with Child?*
20 *Of what shee is with Child.*
21 *Whether shee be a Maid or no?*
22 *Whether a Person win or lose.*
23 *Whether you will overthrow your Adversary at Law?*
24 *At what game a Man will win or lose.*
25 *Whether a Man shall gain or lose by merchandising?*
26 *Whether one shall recover a debt?*
27 *Whether the theft shall be discovered?*
28 *Whether a Person shall get an Estate?*
29 *Whether the Secret committed to a Person hath been reveal'd?*
30 *Whether one shall have a faithful Servant?*
31 *Whether news are true or false?*
32 *Whether the dream portends good or evil?*
33 *Of what reputation a Person is?*
34 *What the Person, that is absent, thinks of?*
35 *What Vices a Person is subject to?*
36 *What Virtue he excels in?*
37 *What day will be lucky or unlucky?*
38 *What Element will be advantagious or prejudicial to you?*
39 *What course of life a Person shall lead?*
40 *Whether the Child shall be short or long liv'd.*
41 *Whether a Man be the true Father of a Child?*
42 *Whether a sick Person shall recover or not?*

43 *Whether a Man ſhall be in Office or Place?*
44 *Whether a Perſon will be proſperous or ſucceſſleſs?*
45 *Whether the change of ones condition will prove for good?*
46 *Whether you ſhall obtain the thing deſir'd?*
47 *Whether the year will be barren or fruitful?*
48 *Whether there ſhall be Peace or Warre?*
49 *Who ſhall overcome in a Duel?*
50 *Whether two Enemies will be reconcil'd?*
51 *Whether a Voyage or journey will prove proſperous.*
52 *Of what diſtemper a Perſon will die?*

The Several Anſwers to the Queſtions propos'd

Numb. 1.

1 His love will continue till death.
2 Of the ſmall Pox.
3 You will have a pleaſant voyage or journey.
4 That will prove but a counterfeit reconciliation.
5 He that hath a good cauſe ſhall overcome.
6 There are ſtrong endeavors on foot to be break the Peace.
7 The year will produce great ſtore of Oyl.
8 Some envious perſon will croſs your deſire.
9 This alteration will better your condition.
10 He will have an unhappy end.
11 He will be in office in his younger years.
12 Bleeding & purging will be the death of him.

Numb. 2.

1 Thou art intirely belov'd.
2 His love will not continue long.
3 Of ſome dangerous wound.
4 Thou wilt make a troubleſome journey or voyage.
5 Their reconciliation will prove their ruine.
6 He that is injur'd ſhall be worſted.
7 They endeavor extremely to promote a War.
8 This year Oyl will be ſcarce.
9 Flatter your Confident, and you obtain your deſire.
10 This change will impair your condition.
11 He ſhall proſper in well-doing.
12 He will be in Office, but it will be in his declining age.

Numb. 3. 1 They will be more firmly re-united then ever.
2 They have no affection at all for you.
3 He will prove conſtant in his Love.
4 Of the Stone.
5 Thy journey or voyage will prove dangerous.
6 Thoſe that endeavor a reconciliation manage it not handſomly.
7 They will have no advantage one of another.
8 'Twill prove a bloody War.
9 This year will not prove very fruitful.
10 All things croſs your deſires.
11 This alteration will ſet you at reſt.
12 He will become miſerable by ill-donig.

Numb. 4. 1 You will accompliſh your deſigne by diſſimulation.
2 They will never be re-uinted.
3 They love thee for thy beauty.
4 He will be inconſtant in his love.
5 Of the Retention of ſeed.
6 Thou wilt run ſome riſque in thy journey or voyage.
7 Every one will ſeek his own advantage in this Reconciliation.
8 They will be both ſlightly wounded.
9 Thoſe that negotiate the buſineſs betray both parties.
10 This year will not be very barren.
11 All things favour your wiſhes.
12 This change will be your deſtruction.

Numb. 5.

1 That affection will be of long continuance.
2 By a fervent and well-grounded passion.
3 Their reconcilation will prove cordial.
4 They love you for their own ends.
5 His love is free and discreet.
6 Of too great an amorous passion.
7 Thou wilt meet with Theeves.
8 They will never be Friends, unless some great man interpose.
9 They will both run the hazard of their lives.
10 This Peace will prove advantageous to us.
11 This year will afford good pastures.
12 The advice of some Relation obstructs the obtaining of your desire.

Numb. 6.

1 Thou shalt accomplish thy designe.
2 This affection will soon decay.
3 By excessive Liberality.
4 Their Reconciliation will not be real.
5 Thou art intirely belov'd.
6 His love is feigned and indiscreet.
7 Of a Pleurisie.
8 Thou wilt have fair weather in thy journey or voyage.
9 Some secret love will hinder their reconciliation.
10 The flaxen will disarm the brown-hair'd Man.
11 This Peace will be disadvantageous to us.
12 This year will afford few or no good pastures.

Numb. 7.

1 Thou wilt have a good Friend.
2 Thou wilt never accompliſh thy deſigne.
3 A yeer will be the outmoſt date of his love.
4 Through hopes of a Match.
5 Their love will be more fervent then formerly.
6 Jealouſy will deſtroy their affection.
7 Of the Plague.
8 You will have bad weather in your journey or voyage.
9 They will be reconcil'd in the Paſſion-week.
10 The brown will wound the flaxen-hair'd Man.
11 War will be better for us then Peace.
12 This year will prove fruitful.

Numb. 8.

1 You may expect much from your Father.
2 You will have no true Friends.
3 You will gain his friendſhip, but not his love.
4 It will be much, if their love continue ſix months.
5 By a ſheeps eye, Letters and Careſſes.
6 Their Reconciliation will not laſt long.
7 There is more Courtſhip then Love.
8 Jealouſy will preſerve their affection.
9 Of an Apoplexie.
10 Haſten your voyage or journey, leſt you repent it.
11 A common Enemy will reconcile them.
12 The Challenger will wound the perſon challenged.

1 He is your real Friend. *Numb. 9.*
2 You can expect nothing from your Father.
3 You will have many Friends.
4 You will neither gain his friendſhip nor love.
5 The love of the Lover will be permament.
6 By giving cauſe of jealouſy.
7 They will agree well for ſome time.
8 He loves more then you do.
9 Too much careſſing deſtroys his affection.
10 Of old Age.
11 Delay your journey or voyage for a time.
12 They will never be ſuch real Friends as formerly.

1 One ſweet-heart will put a period to his deſires. *Numb. 10.*
2 He is no real Friend.
3 You may expect much from your Mother.
4 You will never want Friends.
5 You will obtain the laſt favour.
6 The Shee-Paramour will continue her affection.
7 By a ſweet violence.
8 They will ſeemingly agree together, with an tention to deceive one another.
9 They love you only for your means.
10 His love is maintain'd by careſſing.
11 He will die by ſome accident.
12 The waters will prove contrary to you in your voyage.

Numb. 11.

1 You will obtain his favour.
2 Multiplicity of Friends will take up his thoughts.
3 His friendship is firm and constant.
4 You can expect nothing from your Mother.
5 You will have true Friends.
6 You will never gain the last favour.
7 The love will end in the party loving.
8 By respect and esteem.
9 If they meet privately, they will agree.
10 Their love extends to many more besides.
11 A new affection will destroy the old one.
12 He will die a naturall death.

Numb. 12.

1 He will be married without dispute.
2 You will never gain his love.
3 Every new Moon a new love.
4 His friendship is not to be rely'd upon.
5 You may expect much from your Children.
6 You will have pretended Friends.
7 You will never enjoy her without great difficulty.
8 The female Friend will continue her love.
9 By a counterfeit coldness.
10 If they discourse together, 'twill be worse for them.
11 They begin to be weary of your love.
12 The gaining that persons love, requires much circumspection.

Numbers.

1 That marriage will be solemniz'd.
2 He will never be married.
3 You will gain her favour by frequent services.
4 So many Looks, so many Loves.
5 He loves you for his Interest.
6 You can expect nothing from your Children.
7 You will have Friends that will assist you.
8 You will gain her affection without much trouble.
9 His love is at an end, and yet he colours it handsomly.
10 By great confidence.
11 A third person must reconcile them.
12 Too much passion will destroy your love.

Numb. 2.

1 Your Husband will prove a very honest man.
2 This will never be a Match.
3 This Person will be a Nun.
4 You will win them by flattery.
5 Three Friends, and one love.
6 He loves without any self-ends.
7 You will be assisted by the friendship and means of your Friends.
8 Your Friends will be over-burthensome to you.
9 You lose your time; for you will never gain her.
10 Their love continues, and yet they seem not to love.
11 By slandring of him upon anothers account.
12 They will all lose their labor that endeavor a reconciliation.

Numb. 15. 1 This Wife will be very chaste.
2 Thy Husband will prove a debauch'd person.
3 The marriage is delay'd.
4 This person will not be a Nun.
5 You will never have them, do what you can.
6 Two affections, during his whole life.
7 He loves thee better then any other Friend.
8 You will finde neither friendship nor assistance from your relations.
9 You will gain Friends that will acknowledge your love.
10 You will be caress'd, but not really lov'd.
11 Your love in the end will prove injurious to you.
12 By the apprehension of an alteration.

Numb. 16. 1 This will prove a very fortunate Match.
2 Your Wife will prove dishonest.
3 Your Husband will love you intirely.
4 Your marriage is cross'd by a second person.
5 He will be speedily married.
6 You will be out of favour.
7 He can love but for a day.
8 He preferres other Friends before you.
9 You will find more friendship at the hands of strangers, then of your Nearest relations.
10 Your Friends will prove ingrateful to you.
11 Your care will be sufficiently rewarded.
12 Your love will end without contention or hatred.

[1 They

Numb. 17.

1 They will have Children.
2 Your marriage will prove unfortunate.
3 Your Wife will be a good Housewife.
4 Your Husband will not love you at all.
5 The Irresolution of parents will spoil the Match.
6 It will be long ere he marries.
7 Build not your hope upon the favour of great Men.
8 Two Loves at once.
9 He hath been formerly a closer Friend to you then he is at present.
10 You will find friendship from those you have oblig'd.
11 You will have Friends that will never forsake you.
12 Your hopes are vain; for you will never enjoy her.

Numb. 18.

1 The Husband is Impotent.
2 They will have no Children.
3 Your Husband will be made a Cuckold.
4 Your Wife will be an ill housewife.
5 Your Husband will prove a debauch'd Gamester.
6 A great Estate will break off the Match.
7 This Woman will be a religious Nun.
8 You spend your time in vain; for you will never gain her favour.
9 Many Loves at once.
10 He is more your Friend now then ever.
11 One only Friend will be very helpful to you.
12 Your Friends will desert you, when you have most need of them.

Numb. 19.

1 This Woman is certainly with Child.
2 This Woman is barren.
3 They will have none but Boys.
4 This woman will be a Cuck-quean.
5 Your Wife will have a good report.
6 Your Husband will do his business effectually.
7 Want of Estate destroys this Match.
8 This Person will not phancie a Religious life.
9 You will be in favour when you have given over your suit.
10 Too many Friends will do you an injury.
11 He loves you and confides in you.
12 It will be your fortune to have many Friends.

Numb. 20.

1 Shee is with Child of a Boy.
2 This Woman is not with Child.
3 They will never have Children, because he is too active, and shee too slow.
4 They will have none but Girls.
5 They will agree extraordinary well together.
6 Your Wife will have a very ill report.
7 Your Husband will always have a Mistris.
8 The inequality of your conditions will break off the Match.
9 This Person will make some tryal, both of married and religious life.
10 Rely upon the favour of Grandees.
11 He will hardly be in love as long as he lives.
12 He loves thee, but confides not in thee.

1 Shee is a Mayd, and free from ſcandal. *Numb.* 21.
2 Shee is with Child of a Girl.
3 Shee is with Child, & will be ſafely delivered.
4 Shee is too forward, and He too remiſs.
5 Their Children will live.
6 They will always be wrangling.
7 Your Wife will dote upon you.
8 Your Husband will debauch all your Mayd-ſervants.
9 Some vice he is ſuppos'd to be guilty of, retards the Match.
10 It will be done to your Relations, but not to your own ſatisfaction.
11 The favors you receive from him will make you envy'd by others.
12 Shee will hardly get a true friend, as long as ſhee lives.

1 You will prove a Gainer in all your undertakings. *Numb.* 22.
2 Shee is no Mayd.
3 Shee will be brought to bed of a brave Girl.
4 Shee is with Child, and will hardly be delivered without going in danger of her life.
5 The heat of his reins makes him unfruitful.
6 Their Children will not be long-liv'd.
7 The Husband will have a Miſtris, and the Wife a Gallant.
8 Your Wife will eat you out of houſe & home.
9 Your Husband will dote upon you.
10 This Match will be made up by a faithful friend, in whom you confide.
11 This perſon will enter into Religious orders out of ſpite.
12 You will never be really in favour, but only in appearance.

Numb. 23. 1 You will overthrow your Adversary at Law.
2 You will be a Loser in all things.
3 Shee was a Mayd, till twelve years of age.
4 Shee hath had two Children.
5 This Woman hath not been long with Child.
6 The heat of the womb makes her barren.
7 The first Child shee hath will be a Boy.
8 They will live happily together.
9 Your Wife will be very true to your bed.
10 Your Husband will beat you.
11 This Match will be made up by the mediation of some person or other.
12 This Person will marry to please his phancie.

Numb. 24. 1 You will lose at Dice.
2 You will be overthrown at Law.
3 Your gains will enrich you.
4 Shee and her Shee-companion have both lost their Mayden-heads.
5 Shee will miscarry of a Son.
6 This Woman is farther gone with Child then you imagine.
7 This Man doth not manage his business briskly.
8 The first Child shee hath will be a Girl.
9 They will live very uncomfortably together.
10 Your Wife will be whorish.
11 Your Husband will endeavour as much as in him lies to please you.
12 The Match will be made up between both parties, without the assistance of a third person.

1 Trade

1 Trade as a Mercer, and you will be a great Gainer. *Numb. 25.*
2 You will win at Dice.
3 You will gain both by principal and intereſt.
4 Thy Loſſes will begger thee.
5 Shee hath deflowr'd her ſelf.
6 Shee will miſcarry of a Daughter.
7 Shee counterfets her ſelf with Child, but is not really ſo.
8 This Woman is without life or ſoul.
9 All the Children begot in marriage will prove the Husbands.
10 They will grow rich.
11 Thy Wife will have Gallants.
12 Thy Husband will always contradict thee.

1 Thou wilt be pay'd all thy debts. *Numb. 26.*
2 Thou wilt prove a loſer, if thou dealeſt in ſilks.
3 Thou wilt win at Whisk.
4 Thou wilt gain by the principal, but not by the intereſt.
5 Thou wilt have great loſſes by War.
6 Shee is a Mayd, but no Virgin.
7 Shee is with Child of a Son begot by her Gallant.
8 This Woman is with Child, and will miſcarry.
9 This Man was weakned before he was married.
10 All the Children, begot in marriage, will not be the Husbands.
11 They will ſpend all they have.
12 Thy Wife will prove a little whoriſh, yet ſhe'll manage her buſineſs with diſcretion.

Numb. 27.

1 The Theſt will de diſcover'd.
2 The Debitor will never pay thee.
3 Thou wilt proſper by trading to Sea.
4 Playing at Whisk will undo thee.
5 You will be overthrown, but have your charges borne.
6 You will receive great loſſes at Sea.
7 Shee loſt her Mayden-head.
8 Shee is with Child of a Daughter begot by her Gallant.
9 This Woman is big with nothing but a mole, or imperfect birth.
10 This Woman, when a Mayd, made uſe of phyſick.
11 They will have but one Child that will live.
12 They will be forc'd to part.

Numb. 28.

1 You will inherit a plentiful Eſtate.
2 It will be long ere the theft be diſcover'd.
3 You will loſe all the profit that ſhould accrew to you by that debt.
4 Trading by Sea will be diſadvantageous for you.
5 You will win at Tick-tack.
6 You will be overthrown, and forc'd to pay Coſts.
7 You will gain by Horſe-fleſh.
8 I queſtion her being a Mayd, and have reaſon for't.
9 Shee is with Child of a Son that will prove vitious.
10 This Woman will be brought to bed of a Tympany.
11 The Husband is of too cold a conſtitution.
12 They will have many Children living.

Numb. 29.

1 This Person hath disclos'd your secret.
2 You will never enjoy any Inheritance.
3 The Theft will never be discovered,
4 You will never gain any thing but by Law.
5 You will gain by trading in Corn and Wine.
6 You will lose at Tick-tack,
7 You will be dismist the Court of your suit, your charges born.
8 You will lose by Horse-flesh.
9 Shee hath mischief in her heart.
10 Shee is with Child of a Daughter that will prove excellent companie.
11 This Woman will soon be with Child.
12 This Woman is of too hot a temper.

Numb. 30.

1 You will have true and faithfull Servants.
2 This Person will never reveal your secrets.
3 Be submissive to him; and you will enjoy his Estate.
4 Promise a reward, and you will have what you lost.
5 You run a great hazard of being made a bankrupt.
6 You will be a loser by trading in corn & wine
7 You will win at Cribbidge.
8 Your Sentence will be conclusive and advantageous.
9 Trading in horned beasts will prove gainful to you.
10 If shee be a Mayd, 'tis against her will.
11 Shee is with Child of a Son, that will be a grief to her.
12 This Woman will never be with Child by her Husband.

Numb. 31.

1 The News that is currant abroad is true.
2 You will never have any ſervice from him worth ſpeaking of.
3 Shee return'd no anſwer, though deſir'd.
4 Be as ſubmiſſive as you can, he will never make you his Heir.
5 This Theft was done but in jeſt.
6 If you be not careful, you will not find wherewithal to pay your debts.
7 Traffique by Sea.
8 You will loſe at Cribbidge.
9 You will have the Decretal order of the Court.
10 You will loſe by trading in horned beaſts.
11 Her Mayden-head is more trouble ſome to her then her Gown.
12 Shee is with Child of a Daughter, that will bring her to ſhame.

Numb. 32.

1 This Dream preſageth nothing but good.
2 The News abroad is falſe.
3 He is not fit for your ſervice.
4 This Shee-confident is corrupted by gifts.
5 Your Brother will deprive you of that Inheritance.
6 He that rob'd you, is your domeſtick ſervant.
7 A former Creditor will make you loſe your debt.
8 Trade not to Sea.
9 You will win at Tennis, and Pel-mel.
10 You will have an order of Court that will be troubleſome to execute.
11 You will be a great gainer by ſuits at Law.
12 It itch'd, ſhee ſcratch'd it, and ſo loſt her Mayden-head.

1 It is very probable he will prove honest. *Numb.* 33.
2 This Dream brings no good with it.
3 The News is partly true.
4 He will be an affectionate Servant.
5 Your secret is discover'd, look to your self.
6 Your Sister will deprive you of that Estate.
7 Threaten hard, and you will find what you loft.
8 Your debt will be but half-paid.
9 Dealing as a Lapidarie will prove to your advantage.
10 You will lose at Tennis, and Pel-mel.
11 You will get an order of Court, but there will be an Arrest of Judgement.
12 You will be a great Loser by suits at Law.

1 Her thoughts are wholly taken up with Love-toys. *Numb.* 34.
2 He is reputed a wicked Man.
3 This Dream will prove true.
4 The News is partly false.
5 His Service is more pleasing then profitable.
6 They made him confess more then was desir'd.
7 One of your Relations will deprive you of that Estate.
8 Shame keeps back the Thief.
9 You will only be frustrated in your expectation.
10 Trading as a Lapidarie will undo you.
11 You will win at Gleek.
12 You will be overthrown at Law, and amerced.

Numb. 35.

1 Shee is addicted to drunkenness,
2 Shee studies to deceive some person or other.
3 He is look'd upon as a stout Man.
4 This Dream is but a fable.
5 The truth is quite contrary to report.
6 His service is not free.
7 Your secret is ready to be disclos'd, if you look not to it.
8 You will lose this Estate by your folly.
9 The Thief is fled.
10 You must satisfy your self with goods for that debt.
11 You will grow rich by procuring.
12 You will lose at Gleek.

Numb. 36.

1 Shee is very discreet.
2 Shee is apt to be mov'd to anger.
3 Shee thinks of merry-making.
4 He is look'd upon as a Fool.
5 This Dream must be interpreted in the best sense.
6 This news is reported with designe.
7 He will continue your Servant a long time.
8 Cajole your Confident, or he will discover all.
9 Bestow somewhat of yours upon him, and you will enjoy what is his.
10 The Thief is a Person of quality.
11 If you had not good security, you would lose all.
12 Love will prove your ruine.

1 Monday will be a lucky day to him. Numb. 379
2 Shee is Leacherous.
3 Shee is very chaſte.
4 See ſtudies how to be reveng'd.
5 He is held one of the moſt ſubtile Men of the age.
6 This Dream muſt be interpreted quite contrary.
7 There is ſomething of truth in it.
8 He will never continue long in your ſervice.
9 Threaten her, or ſhee will reveal your ſecret.
10 Careſſe her, and you will inherit her Eſtate.
11 A whole Jubilee will not diſcover the Thief.
12 Pay your ſelf with what they profer you.

1 The Cauſe will go for you. Numb. 380
2 You will prove a Loſer in all your Dealings.
3 Shee was a Mayd, till twelve years of age.
4 Shee hath had two Children.
5 This Woman hath not long been gone with Child.
6 The heat of her womb makes her barren.
7 The firſt Child ſhee hath will be a male.
8 They will live very contentedly together.
9 Your Wife will be very chaſte.
10 Your Husband will beat you.
11 This Match will be made up by the mediation of ſome perſon.
12 This Woman will marry to pleaſe her own phancie.

Numb. 39.

1 Shee will spend her days in pleasure.
2 Fire will prove very in injurious to him.
3 Tuesday will be a prosperous day to him.
4 Shee is very charitable.
5 Shee is apt to scandalize persons.
6 Shee thinks to hook in an Estate.
7 He is taken to be a careless person.
8 This Dream foretels some great mischief.
9 In few days you will better understand the business.
10 He will be a careful Servant, but not to be trusted.
11 He seems to oppose, but see that he do not fall quite off at last.
12 If you are present at his death, without boubt you will be his Heir.

Numb. 40.

1 This Child will be long-liv'd.
2 His life will be full of afflictions.
3 The water will be always favorable to him.
4 Tuesday will ever be an unlucky day to him.
5 Shee is a very understanding Woman.
6 Shee is extraordinary vainglorious.
7 Shee thinks of marrying.
8 He is judg'd to be a Person that will be disturb'd at a small matter.
9 This Dream threatens your person.
10 These matters are disguiz'd by those that relate them.
11 He will prove a bad Servant, and will steal from you.
12 Shee hath spoil'd all by her tattle, thinking to conceal it.

1 This Child is the Mothers Husbands. Numb. 41.
2 This Child will be ſhort-liv'd.
3 His life will be full of afflictions.
4 He will run ſome riſque by water.
5 Tueſday will be a fortunate day to him.
6 Shee is a Woman of great equity.
7 Shee is very jealous.
8 Shee thinks of making love.
9 This Perſon is look'd upon as a Cheat.
10 This Dream threatens ſome Friends of yours.
11 Theſe things are divulg'd to ſurpriſe perſons.
12 This domeſtique Servant is a meer ſpy in a family.

1 The party that is ſick will recover. Numb. 42.
2 This Child is not the Mothers Husbands.
3 This Child will die in the Cradle.
4 He will lead a very voluptuous life.
5 The air will never injure him.
6 Wedneſday will be an unfortunate day to him.
7 Shee is of a ſweet and affable diſpoſition.
8 Shee is very envious.
9 Shee thinks of nothing.
10 This Man is judg'd a very knowing perſon.
11 This Dream relates to your Eſtate.
12 You muſt make as if you beleev'd it, but nothing will come on't.

Numb. 43.

1 He will ſucceed his Father in his Offices.
2 The party that is ſick will not recover.
3 This Child is legitimate.
4 This Child will not out-live his Childhood.
5 His life will be croſs'd with a thouſand diſcontents.
6 The air is his moſt potent Enemy.
7 Thurſday will be a proſperous day to him.
8 Shee excels in humility.
9 Shee is very idle.
10 Shee thinks of performing ſome exploit.
11 This perſon is taken for a very rational Man.
12 This Dream hath diverted you from changing your deſigne.

Numb. 44.

1 He will be very fortunate.
2 He will not ſucceed his Father in his Offices.
3 He will recover, yet be always ſickly.
4 This Child is a Baſtard.
5 This Child will bury both Father and Mother.
6 His life will be very happy.
7 He will get an Eſtate by the increaſe of his Land.
8 Thurſday will be an unproſperous day to him.
9 Shee excels in fidelity.
10 Shee is a very troubleſom perſon.
11 Shee is ſtudying how to anſwer a Letter.
12 This Perſon is held a good Companion.

Numb. 34.

1 This change will be honorable.
2 He will be very unfortunate.
3 He will have good Offices.
4 He will recover, but die of a Relapſe.
5 This Child is very ſuſpicious.
6 This Child will not outlive the Father.
7 He will lead a very contentious life.
8 The Earth will be unfruitful, notwithſtanding his Husbandry.
9 Fryday will be a happy day to him.
10 Shee is a real friend.
11 Shee is a Thief.
12 Shee is intent upon her devotion.

Numb. 46.

1 Your deſire will be fully accompliſh'd.
2 This alteration will be ſhameful to you.
3 He will be fortunate in the Enjoyment of wealth.
4 He will never have any Office or Charge.
5 The party that is diſtemper'd will recover ſooner then is imagin'd.
6 This Child hath many Fathers.
7 This Child will be overlaid by his Nurſe.
8 His life will be very peaceable.
9 He is in danger of burning.
10 Fryday will be an unfortunate day to him.
11 Shee excels in ſolidity of judgement.
12 Shee hath her Religion to chooſe.

Numb. 47.

1 This year will prove very fruitful in all things.
2 You will never obtain your deſire.
3 This alteration will be advantageous to you.
4 Poverty will make you miſerable.
5 He will diſcharge himſelf well of his Offices.
6 This Perſon that is ſick will not recover ſo ſoon as is imagined.
7 The Mother knows very well whoſe Child this is.
8 This Child will outlive all his Brothers and Siſters.
9 He will ſpend his life in litigious ſuits at Law.
10 The winds will be miſchievous to him.
11 Saturday will be a ſucceſsful day to him.
12 Shee is accomplish'd with all manner of perfection.

Numb. 48.

1 This Peace will continue.
2 This will prove a very barren year.
3 If you be induſtrious, you will obtain your deſire.
4 This change will be diſadvantageous to you.
5 He will be fortunate in his Charges and Offices.
6 He will not diſcharge himſelf well of his Offices.
7 This ſick perſon will die, becauſe his diſeaſe is not known.
8 This Child hath a better Father then his Mothers Husband.
9 This Child will go near to die of worms.
10 Shee will live with her own relations.
11 He runs the hazard of drowning.
12 Saturday will be an unſucceſsful day to him.

1 The great Man will overcome the little one. Numb. 49.
2 This peace will not continue long.
3 This year will be fruitful in Corn and Wine.
4 Desist from your designe; for 't is to no purpose.
5 This will be a profitable change to you.
6 He will have no success with his Charges and Offices.
7 Your Offices will be very helpful to you.
8 The party diseas'd will recover, if his distemper be known.
9 This is Fathers own Son, whatever the world thinks to the contrary.
10 This Child will die of Convulsion-fits.
11 Shee will lead her life among strangers.
12 You must have a care of being hurt by a stone.

1 These two Enemies will at last be reconcil'd. Numb. 50.
2 The little Man will beat the great one.
3 This year will not end without War.
4 This will be a scarce year for Corn and Wine.
5 You will obtain your desire in part.
6 This alteration will prove disadvantageous to you.
7 He will prosper in the beginning of his life.
8 His Charge will undo his family.
9 Multiplicity of Medicines will kill him.
10 His Mothers Husband did not beget him.
11 This Child will live till all his friends are weary of him.
12 Shee will never be perfectly in health.

Numb. 52.

1 Your journey or voyage will be prosperous.
2 These two Enemies will never be reconcil'd.
3 The young Man will get advantage of the old one.
4 This will prove a quiet year.
5 This year will produce store of fruits.
6 Your desires & expectations will be frustrated.
7 This alteration will be shameful to you.
8 He will make an happy end.
9 He will have Offices confer'd upon him by way of gratification.
10 Abstinence will cure him.
11 This Child will not be known but by means of a Jubilee.
12 This Child will be in danger of death at seaven years of age.

Numb. 53.

1 Of a continued feavor.
2 Your journey or voyage will be unsuccessful.
3 Their reconciliation will not continue long.
4 The old Man will get advantage of the young one.
5 This peace is not very well setled.
6 This year will be barren in fruit.
7 You will accomplish your desires, notwithstanding the obstructions you meet with.
8 This change will make thee disesteem'd.
9 The beginning of his life will be unhappy.
10 He will purchase Places with mony.
11 Bleeding and purging will cure him.
12 This Childs Mother saith he is her Husbands, and we must beleeve it.

A TREATISE Of NOCTURNAL DREAMS & VISIONS,

With their Interpretations, According to the Doctrine of the Ancients.

Publiſhed in French
By *Marck de Vulſon Sieur de la Colombiere*, and Knight of the Order of S. *Michael*;
AND
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A TREATISE OF Nocturnal Dreams and Visions, AND Of their SIGNIFICATIONS, According To the Opinion of the Ancients.

DReams and Visions are infus'd into men for their advantage and instruction. Wherefore God promiseth in the sacred Pages, that he will *pour out his Spirit upon all flesh*, that *their sons and daughters shall prophecie: The old men dream dreams, and the young men see visions.* And both sacred and prophane Histories are so fully furnisht with variety of examples concerning the true event of many Dreams, that it would argue incredulity and ignorance in natural causes, not at all to credit them. *Hippocrates* is of opinion, that whilst the body sleeps, the spirit is awake, and transported unto all places where the body could have access; and

Joel c. 2. Act. c. 2.

that it sees and knows all things which the body could know and see when awake, and toucheth all that it could touch: In short, that it hath all the operations that the body, now asleep, can be capable of when awake.

There are five sorts of Dreams, that have different names according to their different qualities. The first is a *Dream:* The second a *Vision:* The third an *Oracle:* The fourth a *Phantasie*, or vain *imagination:* The fifth an *Apparition.*

That is called a *Dream*, which discovers the truth under a hidden Figure; as when *Joseph* interpreted *Pharaoh's* Dream of the seven lean Kine that should devour the seven fat ones; and the same of the ears of Corn, *&c.*

A *Vision* is no other then this; when a man really sees awake, what he did asleep; as it happened to *Vespatian*, when he saw the Chirurgion that drew out *Nero's* tooth.

An *Oracle* is a revelation or advertisement made to us in our sleep, by some Angel or other Saint, to perform Gods Will according to their information; as it hapned to *Joseph* the Husband of the holy *Virgin*, and the three *Magi.*

The *Phantasie* or vain *imagination* happens in that instant when the affections are so vehement, that they ascend up to the brain, during our sleep; and meet with the more watchful spirit: then what the thoughts are employ'd about in the day, we fancie in the night; so an *Inamorato*, who in the day-time thinks on his Mistress, in the night, when asleep, he meets with the same thoughts:

Nam

—— Nam mens humana quod optat Cato.
Dum vigilat, sperans, per somnum cernit id ipsum.

So when a person thinks to meet with any thing, oftentimes it falls out, that in the night-time he Dreams he hath met it. It happens also that he that fasts all day dreams at night that he is feeding; if he had any thirst in the day-time, in the night he dreams of drinking, and is very much delighted with it. And the Miser and Usurer dreams of Bags, nay, will discourse of them in his sleep.

An *Apparition* is by the Greeks called Φάντασμα, a *Phantasm*, and is no other then a Nocturnal *Vision* that presents it self to weak Infants and antient men, who fancie they see *Chimæra's* approaching to intimidate or offend them.

Of these five sorts of Dreams, the three former have some appearance of truth, but the two last are altogether fallacious.

Yet you must observe this of all the Dreams, that those that leave no impression upon the memory are insignificant: and those which we remember, must be, if good and true, about day-break, or at the least after midnight; for till then all the senses and faculties of the body are busied about digestion; and the spirit being disturbed by the vapours that arise from the meat, and seat themselves in the brain, the Dreams are to little or no purpose. Yet *Artemidorus* affirms, that he that is sober and undisturb'd, may dream at all times, even in the day, and there may be a certain event of them.

Some Authors make a threefold division of Dreams, *viz.* into Dreams of Natural, Animal, and Celestial things. Natural things are those by which Physitians judge of the humours; dreams of things Animal, are such as owe their being to the passion and the trouble that the spirit was infested with in the day-time; and the Celestial are advertisements of things that are Divine; as that of the Statue which the King of *Babylon* imagin'd he saw in his sleep, which is so accurately portraicted by the Prophet *Daniel*.

There are but few that have the gift of true Dreams; and they fewer, that understand their interpretation, there being much to be observ'd that is not vulgarly understood. There are two principal kindes of Dreams, *viz.* Speculative or Contemplative, which require our consideration, because their event is every way agreeable to the Dream; as we read it hapned to a Prisoner in the little * Chastelet at *Paris*, who dreamt that whilst they were putting the halter about his neck to hang him, that he saw an unknown person that came to his rescue with a sword, and took off the rope; which the next day hapned accordingly: for the Judge having pronounced sentence of death, and committed him to the Executioner; he was rescued by some persons that came *incognito*, imploy'd by his friends to that purpose.

* *The name of a Prison in Paris.*

The second is Allegorical, or significative, because it happens not according to the Dream, but by a riddle; as when we dream of seeing an Angel, that signifies revelation, or good news; to see a Serpent that endeavours to do mischief, signifies envy, and tribulation from envious persons.

Speculative

Speculative Dreams have an immediate event, but the Allegorical not so soon; for there is a days time or two, between a Dream, and the Event thereof, so that sometimes a man may deceive himself in this, *viz.* whether he must attend the success according to the Dream, or judge it will fall out contrarily; which is understood only by learned and prudent Interpreters. Sometimes there are monstrous Dreams, which ought not to be listed in the number of those that are speculative; they are such as cannot possibly happen, as when you Dream that you fly, have horns, go down into hell, these are of the nature of those that are Allegorical, which carry a different signification.

Dreams are proportion'd according to the condition of the party Dreaming: Thus those of Eminent persons, be they good or bad, will be great, *viz.* if good, they signifie great benefit; and on the contrary, great misery. If the Party that Dreams be of a mean condition, the Dreams with their events will be mean also; if poor, their Dreams will be very inconsiderable: for the Rules of Dreaming are not general, and cannot satisfy all persons one way; but sometimes according to times and persons, they admit of various interpretations.

They that Dream of acquainting a second person with business that belongs not to their profession or trade, that happens to themselves; but when they seem to give any advice touching their own trade or profession, that happens to others; and he that Dreams he practiseth what he heard, that is an extraordinary good signe,

and he will prosper in his trade or profession. A Græcian Physician Dreaming that he did advise another not to marry a wife that was a Roman; it hapned that this Physician espoused a Roman Dame, that brought him much trouble. *Heraclides* the Tragœdian being at Rome prepar'd for a disputation about the Art of Tragœdiography, Dream'd in the night, that he was to maintain a dispute with the Tragœdians and Judges; and yet notwithstanding on the morrow he was overcome in the dispute.

Somtimes our Dreams have a true event, though diametrically opposite to our hope and desire. *Amilcar* the Carthaginian General, besieging a Town in *Sicily*, dream'd he heard a voice, that assur'd him he should sup in the Town to morrow; which wrought upon him so effectually, that he did hope and beleeve he should take it that day; and to that end having given order to his Soldiers for a general assault, a dissention arose among the variety of nations that made up the composition of his Army, so that the Town taking advantage of this opportunity, sallied out, and attaquing that place where *Amilcar* then was, took him Prisoner, and conducted him to supper in their Town; and so his hope was frustrated, but not the Dream.

The Valiant and Resolute, as also the learned understanding persons in the affaires of this world, whose spirits are distracted neither with hope or fear, are not so inclinable to Dreams and Phantasies, as the timorous, ignorant, and those of the vulgar, who phancy nothing all night but what took up their thoughts in the day-time.

Now

Now it is convenient to produce examples of all sorts of Dreams that have a true event. The first sort is called a Dream.

Joseph the Son of *Jacob* Dream'd that his Brothers sheaves made obeisance to those he had made: and again he had another Dream; The Sun, Moon and eleven Starres seemed to worship him; which was true; For being by God's grace and favor established Governor of all Egypt, He furnished his Brethren with corn for their sustenance, during the famine, together with his Father and Mother; and after his discovery of himself, he bestowed on them great possessions, and gave them the Land of Goshen to dwell in. King *Pharaoh's* Butler, being imprison'd, Dream'd in the night, that he saw a vine with three branches that flourished by degrees, and after it had blossom'd the ripe grapes appear'd, and he seem'd to have the King's Cup in his hand, and that he pressed the grapes, and strained out the wine, which overflowed the Cup he presented to the King. *Joseph* interpreted this Dream, and said that the three branches were the three days that the Butler was still to remain a Prisoner, which time expir'd, King *Pharaoh* would be mindful of him, and reestablish him in his Office to serve him as before: which had a true event.

The King's Baker, who was a Prisoner at the same time, Dream'd that he carried three Baskets of meal upon his head, and that in the uppermost there were all sorts of Viands that could be præpar'd by the Baker's art, and that the birds eat of it. *Joseph* in like manner interpreted this Gen. 40.

this Dream, and said, that the three Baskets signified three days, at the end whereof King *Pharaoh* would cause this poor Baker to be hang'd: which had an event suitable to the prediction.

The same King *Pharaoh* Dream'd that he was standing near a River out of which there came seaven well-favour'd and fat Kine, which were devour'd by seaven other meagre and ill-favoured to the sight. The same night he Dream'd also and Phancied that he saw seaven full ears of corn which were swallowed up by seaven other dry and wither'd ears. *Joseph* interpreted it thus.
Gen. 41. that the seaven fat Kine, and the full ears of corn signified seaven years plenty in the Kingdom of Egypt; and the seaven meagre Kine and ill-favoured ears of corn did denote seaven years of dearth and famine, during which time they should consume all that was gathered up in the seaven years of plenty. Which fell out so, according to the explication.

These four Examples will be sufficient concerning Dreams that are made under hidden figures, the truth whereof is manifestly apparent being explain'd by art, or divine inspiration.

The second sort, known by the name of a Vision, happens frequently. We read that *Vespasian* being with the Emperor *Nero* in the Island of Achaia, saw in a Dream an unknown person who acquainted him that his good fortune should commence, when *Nero* should have a tooth drawn. The first person he met after he was awake, coming out of his Chamber, was a Chirurgion, that told him he came just at that time

time from drawing one of *Nero's* teeth: ſhortly after *Nero* died, and *Galba* alſo; and ſo conſequently *Veſpaſian*, having made his advantage of the diſſention between *Otho* and *Vitellius*, was created the ſucceeding Emperor.

Emionides the Poet, having inter'd a dead corps, which he found on the Sea-ſhore; the night after he Dream'd that that ſame body appear'd to him, and adviſ'd him not to venter to Sea; which engaged him to remain on the ſhore; and his Aſſociates ſetting ſaile in order to a Voyage, unfortunately periſh'd by a Tempeſt.

Septimus Severus Phancied that he ſaw the Emperor *Pertinax* break his neck by a fall, and that his horſe made towards him, whereon he mounted; which fell out truly; *Severus* being choſen Emperor in his place.

Jacob the Patriarch had a Viſion in a Dream, of a Ladder, which placed on the earth, the top thereof reached to Heaven, and the Angels did aſcend and deſcend; and the Lord leaning on the Ladder, promiſed *Jacob* and his poſterity the place whereon he ſlept, and that all the families of the earth ſhould be bleſſed in his ſeed: which hapned according to his Viſion. Gen. 28.

The Emperor *Conſtantine* leading the Army which he had rais'd againſt *Maxentius*, ſaw in a Dream, a beaming and reſplendent Croſſe, and heard a voice, which told him, that in that ſigne he ſhould overcome his Enemies; ſo that he caus'd a Croſs adorn'd with gold and pretious ſtones to be carried on the day of the battle, and committed the cuſtody of it to the valianteſt in his Army; and under theſe happy preſſages, he totally

totally defeated the Army of *Maxentius*, who was kill'd upon the place.

The third sort of Dreams is call'd an Oracle; as that which hapned to *Joseph* the Husband of of the most holy Virgin, who being with child, was divinely advertis'd by an Angel, to con-
St. Math. ch. 1. duct the Virgin *Mary*, and her Son *Jesus*, into Egypt, with all possible diligence, that they might avoyd the cruelty of *Herod*, who destroyed all the young Children.

St. Math, ch. 2. The three *Magi* or *Sages* of the East, after they had worshipped our Saviour *Jesus Christ* in the Manger, the Angel appear'd to them in a Dream, and acquainted them that they must steer some other course in their return, and avoyd passing by the place where *Herod* resided.

As to the Phantasies and Apparitions, a thousand examples may he produced; we shall all over this Treatise treat very amply both of the one and the other. And because we endeavour a methodical relation, we will first discourse of those Dreams that are of things natural, which owe their original to the humors that are analogous to the four Elements; afterwards we shall mention Dreams of things animal, and consequently of the Cœlestial.

Of

Of the FIRE.

WHen a man Dreams he ſees Fire, that ſignifies the iſſue of his choler; and ordinarily they that Dream of Fire, are active, cholerick, and furious. A Man that Dreams he is burnt by Fire, that prognoſticates a violent Fever.

He that Dreams he ſees a moderate Fire in his chimney, without ſmoak, or the crackling of ſparks, it ſignifies that he which Dream'd is in perfect health, and that his inclination ſwayes him to that which is good and rational; ſometimes alſo it ſignifies riches: ſome are of opinion that it denotes a feaſt, or rejoycing among relations and friends.

On the contrary, when one Dreams that he ſees a great ſparkling Fire with much ſmoak, that ſignifies anger, debates, or ſome bad news, which he that Dreams will ſoon be ſenſible of.

When one Dreams of ſeeing a Fire extinguiſhed, that ſignifies indigence, neceſſity, ill fortune, and want of money: and if any diſtemper'd perſon Dreams that the Fire is put out, that præſageth his death.

When one Dreams that he ſees a clear, ſhining, lighted candle upon a table or cabinet, that is a good ſigne to the Sick, it denotes recovery and health: and if he that Dreams be unmarried, it ſignifies that he will ſpeedily marry, that he will have ſucceſs, and proſper in his undertakings, and that he will gain credit: the ſame interpretation may be made of a Lanthorn or flaming Torch.

He

He that Dreams he sees a Candle, Lanthorn or Torch extinguished or darkned; that signifies unto him sadness, sickness and poverty.

He that Dreams he is in a Ship, and sees a clear light afar off, shall be assured of a fair wind, shall receive no dammage by tempests, and shall arrive happily at the Haven.

When one Dreams in the night, that he holds a burning Light or Torch in his hand, it is a good signe, and chiefly to those that are young; for it signifies that they shall enjoy their loves, accomplish their designes, overcome their Enemies and gain honor and good-will from all persons.

To Dream you see a burning Light in the hands of another, signifies that the mischief done will be discovered, and the party punished, and that there will be no possibility of excusing or concealing it. When the light is extinguished it signifies the contrary.

When one Dreams that he sees one or more houses burning with a clear pure Fire that is not violent, nor sparkling, and that those houses are neither consum'd nor destroy'd; that signifies to the necessitous, goods, riches, and Inheritances; to the rich it præsageth honors, charges and dignity: But if you spie them burning with a smoaky violent or sparkling Fire, and that they seem to fall and be consum'd; that denotes the contrary, *viz.* adversity, trouble, Lawsuits, shame, misfortune and death to the Dreamer. Queen *Hecuba*, wife to King *Priam*, being with child of her Son *Paris*, Dream'd that she went with a burning Torch, that would consume the City of Troy; which was a prognostick

of the ruine of her Empire; of her own, and the death of all her relations.

When a man Dreams that his bed is on Fire, and that he perisheth; that signifies dammage, sickness or death to his wife; and if the wife Dreams it, the same may happen to her Husband.

When one Dreams that he sees Tapestry or other moveables of a Hall burning, and that they are comsum'd; that prognosticates dammage or death to the Master of the House.

When one phancies in a Dream that he sees the Cabinet or Cupboard that belongs to the Mistris if the House burning, that signifies sickness or death to her.

If one Dreams that the Kitchen is on Fire, that denotes death to the Cook, the men or maid-servants, or one of them.

When a man beleeves the shop is on Fire, and that it is consum'd by the Fire, that signifies loss of Goods and Possessions.

If one Dreams, that he sees the out-windows of the fore-part of the house burning, and that they are consum'd, that signifies the death of Brethren; if they are those of the back-part, it is the death of Sisters, or of one of them.

When one Dreams that the Gates burn and are consum'd, that signifies death to the Mistris of the House, and sometimes to him that Dreams.

If one beleeves he sees the Bed-posts on Fire without being consum'd, that signifies good fortune to the male-Children, as *Euripides* the Philosopher testifies.

To see the top of the House on Fire, and consum'd

ſum'd, denotes loſs of Goods, Law-ſuits, o
the Maſter of the houſ. his Friends.

If one Dreams that he kindles a Fire, and tha
it burns immediately without trouble, or a candl
or Torch, that ſignifies that the Children begot
ten will be fortunate, and honor their Mother.

If a Woman Dreams that ſhee kindles or light
the Fire, it is a ſigne ſhee is with child, and tha
ſhee will be ſafely deliver'd of a fortunate child
whether it be a Boy or a Girl.

When one Dreams of kindling a Fire wit
much ado, and that it extinguiſheth preſently
it denotes dammage and diſhonor to the wife
and he that Dreams, who often proves the cauſe
of it.

He that Dreams he ſees a Caſtle quite burn'd
down and conſum'd, it ſignifies damage, ſickneſs
or death to the Maſter thereof: and he tha
Dreams a City is on Fire and conſum'd, that de
notes famine, war or peſtilence to the ſaid City.

He that Dreams he ſees a man publickly
burn'd, it ſignifies loſs in merchandizing o
ſickneſs.

He that Dreams he ſees his cloathes burn'd
and conſum'd, it ſignifies vexation, injury, re
proach, overthrowing at Law, and loſs of friends.

He that Dreams he ſees a ſtack of corn burn'd
and conſum'd, it ſignifies famine and mortality
but if it conſumes not, it denotes fertility and grea
riches to him that Dreams.

He that Dreams he ſees himſelf burning in the
Fire, and ſuffers pain thereby, it ſignifies envy
diſpleaſure, choler, and debates. He that Dreams
he holds a Torch made of ſtraw, and carries i
in

in publick, it signifies joy, honor, and the safe management of Affairs.

He that Dreams he burns his finger, it signifies envy and sin.

Of the AIR.

THey that Dream they see the Air clear and serene, shall be belov'd and esteem' by all persons; and those that are their enemies, and envy them, shall be reconcil'd into them.

According to the observation of Physicians, they judge the person to be sanguine and full of blood, that is accustom'd to Dream of the Air. Some eminent Authors affirme, that to Dream of seeing the Air clear and free from clouds, it signifies that the theft or thing lost shall be discovered, and that one shall overcome his Enemies; that he shall overthrow at Law, be respected and esteem'd by all, and that he shall make a successful voyage or journy, if he be upon any such designe: in brief, all good things are denoted by a clear and serene Air.

But on the contrary, if one Dreams that the Air is cloudy, dark and troubled, that signifies sadness, sickness, melancholy, and obstruction of business: in short, such a Dream signifies the contrary of what is before signified by a pure and clear Air.

When one Dreams he is in a calme Air, that signifies that his life and manners shall be good, peaceable, and acceptable to all company; and

that the businesses and voyages or journies he undertakes shall succeed according to his desire.

If one Dreams he sees a soft showre, without storme, tempest, or great winds, that signifies to Labourers gain and profit; and quite contrary, to Merchants it denotes obstruction, loss and spoile of their Merchandizes; and the same to Artisans and Mechanicks.

Dreams of great and long continuing rain, hail, tempests, and thunder, signifie afflictions, troubles, dangers, losses and peril: to the poorer sort, they signifie repose; for during the storme they are shut up, and at rest.

When one Dreames of Ice and Snow in winter, that hath no signification; for the spirit represents to the memory the cold of the præceding day; but if it be in another season, that denotes a good Harvest to Husbandmen, and that the earth will abound in all things: To Merchants and other men of employment, it signifies hindrance in their negotiations and voyages, and to soldiers that their designes will be frustrated.

To Dream of hail, signifies sorrow and trouble. Yet it signifies also, that the most hidden secrets shall be reveal'd and made known.

To Dream you see a thunderbolt fall near you without a tempest, signifies that he that Dreams shall be constrain'd to fly, or quit his country, and dwell elsewhere; and this is understood particularly of Grandees. If one Dreams that thunder falls upon his head, or on the houses, that signifies loss of life and Goods.

Of

Of the Cœlestial Fire.

TO Dream one sees a moderate, pure and shining Fire in the Heavens, signifies the menaces of some Prince or great Lord.

To Dream one sees a great Fire in the Heavens, signifies an assault by Enemies, poverty, desolation and famine; and on what part soever the Fire falls from Heaven, that denotes that the evil of Enemies will proceed from thence; and if we Dream that the said Fire flies and descends on all parts, that is still worse.

To Dream you see burning Lights or Torches, branches and trees on Fire, descending from Heaven, it signifies Warres, Quarrelling, Sterility, as also danger to him that Dreams, that he shall be violently hurt in the head, that he shall be beheaded, or have his brains beaten out by a fortuitous chance, or some strange accident.

Of the WATER.

THey that Dream they frequently see others, or do often dip themselves in the Water, according to the Naturalists, are of a phlegmatick constitution, and subject to defluxions and catarrhes.

To dream that you see River-water clear and calme, præsageth good to all persons, and principally to Travellers, Lawyers and Judges.

To Dream one sees River-water troubled, sig-

nifies that one shall be threatned by some great Lord, or out of his Masters favor; and that Lawyers shall be in great trouble, and subject to censure.

To Dream of being in an impetuous River, and not to escape, signifies danger to the person of him that Dreams, sickness caused by defluxions, and delatory Law-suits.

To Dream of swimming in a great River, signifies future peril and danger.

To Dream you see a clear River run by your Chamber, prælageth the arrival of some rich and liberal person, who will advantage the Dreamers; but if the Water be troubled, and that it seem'd to spoile the moveables of the Chamber, then that signifies to those of the family violence, quarrels, and disorder occasioned by Enemies.

A rich man that Dreams he sees a rivulet of clear Water run by his house, will be suddenly chosen into some charge or office, in which he shall receive honor, joy and profit, and will prove a refuge and Asylum to the oppressed.

To Dream you see a rivulet that is troubled, signifies loss and dammage by Fire, Law-suits and Enemies.

It is a good signe to dream you see a Pit full of fair Water in a field where there is none at all; for he that Dreams will be a thriving man, and suddenly married, if he be not so already, and will have good and obedient Children.

To Dream you see a Pit whose Water overflowes the banks, that prædicts loss of substance, the death of Wife and Children; and if the Wife have the same Dream, that denotes her death, or the loss of her substance.

To

To Dream that you see a little Pond, signifies that you will enjoy the love of a beautiful woman; and the same if a woman Dreams it; shee shall have her desires accomplished.

To Dream that you are in Boat upon a River, Lake or Pond of clear Water, that is very good, and signifies joy, prosperity and success in affaires.

If a sick Person Dreams that he sees a River or Fountain of clear running Water, that præsageth his recovery; but if the water be troubled and muddy, it signifies the contrary.

If a young Man Dreams he draws Water out of a clear Well, that signifies he will be speedily married to a fair Mayd, that will bring him a portion; if the Water be troubled, he will be disturb'd by her, and suddenly fall sick.

If he seems to give others clear Well-water to drink; by this Mayd's means he will enrich, or afflict them, if the Water be troubled.

If any one thinks that his River, Pond or Fountain is dried up, that signifies poverty, or death.

If any one Dreams that he sees Water flow from a place where there is no possibility it should come, that signifies care, torment and affliction. If he imagine that he hath taken up some of that Water, the mischief will be of a longer continuance, according to the quantity he hath drawn; if it seems to him that it is dried up and gone, the misfortune will also be at an end.

He that Dreams he drinks warm Water, is in danger of receiving præjudice by an offended Enemy, and the party will be afflicted more or less

according to the degree of the heat of the Water; for as fresh Water is a good, so hot or boyling Water is a bad signe.

When one Dreams he sees a Bath, that signifies affliction or grief.

If a person Dreams he goes into a Bath, and that he finds it too hot, he will be troubled and afflicted by those that belong to his family; which trouble will be proportionable to the heat of the Water in the Bath, whether more or less.

If it seems to him that he hath only pul'd off his cloaths, without going into the Bath, he will have some disturbance, but of no long continuance.

If one Dreams he goes into an extreme cold Bath, the same signification is to be given of it as when it is too hot.

But if it be temperate, and as it ought to be, it is a good Dream, præsaging prosperity, pleasure, joy and health.

If one Dreams he hath carried Water in a garment, linnen cloth, or any other thing, or in a broken Vessel that could not hold Water, that denotes to the Party loss and dammage, and that he will be deceiv'd by those whom he hath intrusted with his Estate and Substance, or else that he will be rob'd by his domestique Servants.

If he Dreams that the Water he hath drawn into these things is not spilt, then he will preserve his Estate, though with much difficulty; but if the Water be spilt, he shall lose it.

If he phancies that he hath hid the Vessel and Water under ground, he will fall to decay, and will be in danger of being made a publique spectacle,

cle, and of dying a shameful death.

If one Dreams that he hath a glass full of Water given him, that signifies his speedy marriage, and that he will have Children by his wife. For whatsoever is of glass, is applicable to the wife; and Water signifies abundance and fruitfulness.

If the Glass seems to be broken, and the Water unspilt, that signifies the death of the wife, but the life the Child; and so contrary wise.

If a Minister Dreams he gives his people clear Water to drink, it signifies that he will teach them the word of God faithfully, and will be Instrumental to their salvation; if the Water be troubled, he will teach them heretical and false doctrine.

If any one Dreams that he hath spilt Water in his House, that denotes care and affliction, according to the quantity of the Water.

Of Navigation.

IF any one Dreams that he is walking in a Boat, and recreating himself without fear, he will have comfort and success in his affairs: but if the Water be rough and tempestuous, it falleth out contrarily.

To Dream of being in a Ship or Boat in danger of oversetting and Shipwrack, it is a signe of danger; unless the party be a prisoner or captive, in that case it denotes liberty and freedom.

To Dream one sees a Sea-Haven, signifies that he will have joy, profit and good news.

To Dream you see an Anchor, signifies assurance, and certain hope.

To Dream one sees the cordage of a Ship, signifies news from Debtors or Factors.

To see the Sea sky-colour'd, and moderately waving, signifies joy, and performance of business with facility: but if the Sea be calme, it signifies obstruction and delatorinesse; and when it is tempestuous, it Denotes tribulation, losses and adversity.

He that Dreams he falls into the water or into the Sea, and that he awakes starting, that signifies that he either doth or will court a married woman, and will spend his days, substance, honor and fortune with her; and that he cannot without great difficulty disengage himself from the hands of those that envy him, and are his Enemies.

Of the EARTH.

IF any one Dreams that he hath good Lands well inclos'd bestowed upon him, with pleasant pastures, he will have a handsom Wife, according to the seeming goodness of the Land.

But if the Land seem'd spatious and not inclos'd, that denotes pleasure, joy and riches, suitable to the extent of the Land.

If it seem'd that the said inclos'd Lands had fair gardens, Fountains, Fields, pleasant groves and Orchards adjoyning thereunto, that signifies, he will marry a discreet, chaste and beautiful Wife,

wife, and that ſhee will bear him very handſom Children.

If he ſaw the Land ſown with wheat, that ſignifies money and profit with care and induſtry.

If he ſaw it ſown with any kind of pulſe, that denotes affliction and trouble.

If he ſaw it ſown with Millet, that ſignifies vaſt riches to be gain'd with eaſe, and much delight.

If a Monk or Friar Dreams any ſuch thing, then it is taken for the riches and contentment of the mind.

If you Dream you ſee the Earth black, that ſignifies ſorrow, melancholy, and weakneſs of the brain.

To Dream that you ſee the Earth quake, ſignifies that your affairs and life are in danger of being loſt.

To Dream that the whole Earth quakes, ſignifies an Edict from the King, that will aſtoniſh all the Inhabitants of the Kingdom.

If you Dream that the Houſe ſhakes, it is an Edict ſimply againſt the Houſe: it preſageth alſo loſs of Goods, and ſuits at Law.

If the walls, doors and top of the Houſe fall by reaſon of the Earthquake, that denotes the deſtruction and death of the chief perſons in the Houſe.

If a King or any other Prince Dreams that his Palace or Throne is overturn'd and beaten down by an Earthquake, he will ſuddenly dy, or loſe his Kingdom.

If any one Dreams that a mountain is fallen upon a Valley, that ſignifies that ſome great

Lord

Lord will oppress and destroy Good men.

If any sees a Town that he knows, sunk by an Earthquake, that is a prognostick of famine, War and desolation, by the Indignation of the Prince; but if he knows not the Town, that signifies that the Nation at enmity with the King shall be destroy'd by the same means.

To Dream you see great Ditches or precipices, and that you fall into them, signifies that he that Dreams will suffer much injury, hazard his person, and his goods be in danger by fire.

To Dream of kissing the Earth, signifies sadness and humility.

To Dream of being in a meadow, is a good sign to Husbandmen and shepheards, and to others it denotes obstruction of business.

To Dream that you are in a fair, straight, level and pleasant way, signifies joy, prosperity and good success; and a bad way the quite contrary.

Of vegetative, sensitive and rational Creatures.

THere are three sorts of Creatures; the vegetative, sensitive, and rational: the Dreams of which three we will successively handle one after another.

Under the vegetative Creature is compriz'd Trees, Plants, Flowers and Fruits, that receive their nourishment, vigor, growth and maturity from the Earth and the Sun.

To

To Dream of holding or smelling odoriferous flowers in their season, signifies joy, pleasure and consolation.

To Dream of seeing and smelling flowers out of season; if they are white, that signifies obstruction in business, and bad success in his enterprizes; if yellow, the impediment will not be so considerable; and if they be red, the difficulty and nusance will be extreme; and for the most part it signifies death.

To Dream of seeing and smelling Roses in the season of the year, is a good signe to all persons, except those that are distemper'd, and that through fear conceal themselves; for they are in danger of death or great sickness: and if the dream be when Roses are out of season, it signifies the contrary.

To Dream that you smell of Marjoram, Hyssop, Rosemary, Sage, and other herbs of the same nature, signifies labor, trouble, sadness and weakness; Physicians only excepted, to whom such Dreams are propitious.

If any one Dreams that he sees, holds, or smells of Lillies out of their season, it signifies the hope of the thing desir'd will be frustrated.

If one Dreams that he sees or smells upon Laurel, the Olive or Palme, if shee be a woman shee shall bear Children; if a Maid, shee will be suddenly married; if it be a man, it signifies amity, joy, prosperity, abundance, and good success in his enterprises.

Of

Of Pot-herbs and those that are Medicinal.

IF any one Dreams that he eats or smells of such Roots as have a strong smell, as Radishes, Garlick, Onions, Leeks and the like, that signifies a discovery of hidden secrets, and domestick jarres.

To Dream that one eats Herbs of which Salads are made, as Lettice, Sorrel, Porslane, and others that may be eaten raw; that signifies trouble and difficulty in the management of affairs.

To Dream of eating medicinal Herbs, as Beets, Mallows, Bourage, and the like, signifies freedom from trouble, and expedition of business, because they make the body soluble.

To Dream of eating Coleworts, signifies vexation. The French Navew-gentle and Cowcumbers denote vain hope. Some are of opinion, that when sick persons Dream of melons or cowcumbers, that it is a prognostick of recovery, by reason of their humidity.

Of Corn, and other Grain.

TO Dream that you see Corne ear'd, and that you gather it, signifies profit and riches.

To Dream you see stacks of Corne, signifies profit and abundance to the Dreamer: and on the con-

contrary, to see a small quantity, signifies famine and necessity.

To Dream of eating white-bread made of wheat, signifies profit to the rich, and damage to the poor; and on the contrary, to Dream of eating course-bread, denotes to the poor profit and gain, to the rich losses.

To Dream of eating barly-bread, signifies health and content.

To Dream of eating broth, is a good signe, and signifies profit and gain.

To Dream that one sees a barn stor'd with corn, signifies, either that you shall marry a rich wife, overthrow your adversary at Law, that you shall inherite Land, or grow rich by trading or gifts: it signifies also banqueting or merry-making.

To Dream of eating pease well boyl'd, denotes good success and expedition of business.

To Dream of eating Beans, signifies trouble and dissention.

To Dream of Lentils, signifies corruption; of Rice, denotes abundance or obstruction. The Millet signifies poverty and indigence.

To Dream you see or eat Mustard-seed, that is a bad signe, unless it be to Physicians, to whom such dreams are advantageous.

Of

Of Trees, and their Fruit.

TO Dream that one sees a stately Oake, signifies riches, profit and long life.

To Dream you see an Olive-tree with Olives, denotes peace, delight, concord, liberty, dignity, and fruition of your desires.

To Dream of gathering Olives off of the ground, signifies labor and pains.

To Dream you see a Laurel-tree, is a token of victory and pleasure; and if you be married, it denotes the inheritance of possessions by your wife.

To Dream you see a Cypress-tree, that denotes death, affliction, and obstruction in business.

To Dream you see a Pine, Medler or Service-tree, signifies idleness and remissness.

To Dream you see Apple-trees, and eat sweet Apples, signifies joy, pleasure and recreation, especially to women and maids; sowre Apples denotes contention and sedition.

To Dream that one sees and eats Almonds, Wall-nuts and Hazle-nuts, signifies difficulties and trouble.

To Dream that you see Figs in season, signifies joy and pleasure; and out of season, the contrary.

To Dream you see a Vine, signifies abundance, riches and fertility; for which we have the example of *Astyages*, King of the Medes, who dream'd that his Daughter brought forth a Vine; which

which was a prognostick of the grandeur, riches and felicity of *Cyrus*, who was borne of his Daughter after this Dream.

To Dream of eating ripe Grapes at any time, signifies chearfulness and profit.

To Dream that one sees or eats Oranges, signifies wounds, grief and vexation; those that are ripe, signifie the same thing.

Peaches, bastard-Peaches, Apricocks their and such kind of Fruit in season, denotes to him that Dreams he sees or eats them, content, health and pleasure; but if you seem to eat them out of season, they signifie vain hopes, and bad success in business.

To see or eat ripe Pears, signifies joy or pleasure; if they are soure or wild, the contrary.

If one Dreams he sees a Mulberry-tree, that signifies fertility, abundance of goods and Children.

To Dream you see Nut-trees, Almond-trees, and that you eat their Fruit, signifies riches and content, gain'd with labor and pains; to dream that you find Nuts that have been hid, signifies you will find some treasure.

To Dream you see all sorts of trees very green or blossoming, is a signe of joy, comfort and recreation; but if you dream they are dry, or without leaves, rooted up, burn'd or thunder-struck, that denotes annoy, fear, displeasure and grief.

If one Dreams that he hath gathered the Fruit of some Old-tree, that prognosticates you will be heir to some antient persons.

If one Dreams that he hath gathered the Fruit of a Pomegranate-tree, he shall be inriched by

some

some rich person; but if the Pome-granates b not ripe, that denotes sickness, or affliction b some persons that are wickedly dispos'd.

If any one Dreams, that the Fruit he ha gathered is rotten, that signifies adversity, or lo of Children.

If one Dreams that he climbs a great Tree, h shall be promoted to some honor or dignity, an have the command over other persons.

And when any one Dreams that he is falle from a Tree, and that he hath been scratch'd b Thorns, or otherwise prejudic'd, that signifi he shall lose his Offices, and be out of favor wit Grandees.

Of the sensitive Creature, unde which Birds, creeping things, and fourfooted Beasts are com pris'd.

TO Dream you see an Eagle in some hig place, that is a good signe to those th undertake some weighty business, and especiall to Soldiers.

If one Dreams that an Eagle lights upon hi head, it signifies death to the Dreamer; and th same, if he dreams he is carried into the air b an Eagle.

If a Woman Dreams that she brings forth a Eagle, that foretels that the Child she go withall will be a great person, and that he wil have many under his command.

If

If one Dreams he sees a dead Eagle, that signifies death to great Peers, and profit to the poor.

To Dream you see Birds of prey or faulconry, to the rich it signifies increase, riches and honor; and to the poor, the quite contrary.

If any one Dreams he sees a Raven, it presages mischief, and chiefly to the Husband, who will be discontented by his adulterous Wife: and if the woman dreams, it prognosticates affliction occasion'd by the Husband, who will forsake her to Court others.

To Dream you see a Crow, signifies expedition of business.

To Dream you see a Stare or Starling, signifies some small discontent.

To Dream you see Pigeons, is a good signe, to wit, that you shall have delight and content at home, and success in affairs abroad.

To Dream you see Cranes or Storks in flocks in the air, that foretels the approach of Enemies and Theeves. In winter it signifies bad weather.

To Dream you see two Storks together, signifies marriage, and procreation of good and helpful Children to their parents.

To see a Swan, signifies joy, revealing of secrets, and health to the Dreamer; but if it sings, it foretels death.

To Dream of a Swallow, signifies that a man shall have a discreet wife; and according to the opinion of some, good news, and good luck to the house wherein they build their nests. The Nightingale signifies the same thing.

To Dream of seeing Bees, signifies profit to

Country-people, and trouble to the Rich: yet if they dream they make their honey in any part of the House or Tenement, that signifies dignity, eloquence, and good success in business.

If you Dream that you are stung by a Bee, and especially by Wasps, that signifies vexation and trouble occasion'd by envious persons.

To Dream you see many Birds, signifies Assemblies and suits at Law.

To see or hear a Cock crow, signifies joy and prosperity.

To see two Cocks fighting, denotes quarrels and fighting.

To Dream you see a Peacock, is a signe you marry a handsom wife, that you grow rich, be in great honor, and belov'd by the King and Grandees.

To Dream of a Hen and her Chickens, signifies loss and dammage.

To Dream that a Capon or Hen crows, signifies sadness and trouble.

To see Patridges, is a signe that a man shall have to do with women that are malitious, ingrateful, and void of conscience.

Quailes signifie bad news at Sea, Debates, Quarrels, Pyracy, Ambuscadoes and Treachery.

All sorts of Grashoppers, signifie impertinent praters, bad Musicians, and also poor people that steal about the Country.

If a distempered person Dreams it, it foretels no good.

All sorts of Night-birds, as the Owlet, great Owle, Bittor and Bat, are a bad Omen, and those that dream of such Birds must undertake no business that day.

To

To Dream of Eggs, signifies gain and profit; but if there be a great number of them, it denotes care and Law-suits.

Dreams of things Animal.

TO see a Dragon, is a signe you shall see some great Lord, your Master, or a Magistrate; It signifies also riches and treasures.

To Dream you see a Serpent turning and winding himself, signifies danger and imprisonment; It denotes also sickness and hatred.

To Dream you see a Serpent, it signifies you will be deceiv'd by your wife.

To Dream that you kill a Serpent, is a signe you will overcome your Enemies and those that envy you.

To Dream you see Scorpions, Basilisks, Lizards, the Scolopendra, or Caterpillers, signifies ill luck, and misfortune by secret Enemies.

To Dream of Earth-worms, signifies Enemies that endeavour to ruinate and destroy us.

If any one Dreams he sees and catcheth large Fish, it signifies gain and profit, according to the quantity he takes; if the Fish are small, it signifies sadness.

To Dream you see Fish of divers colors, to the sick it signifies poyson, and to those in health injuries, contention and grief.

To Dream you eat great Fish, signifies defluxions, catarrhes and melancholy.

To Dream you see fishing-nets, signifies rain or change of weather.

To see or find dead Fish in the Sea, signifie vain hope.

A Woman with child that dreams shee is delivered of a Fish in stead of a Child, shall (according to the opinion of the Antients) be deliver'd of a dead or short-liv'd Child.

Frogs signifie flatterers, indiscreet and ignorant Bablers.

Of four-footed Beasts.

IF you Dream you see a Lion, that signifies discourse with the King, or some great Captain or other valiant Warrior.

If any one Dreams he combats with a Lion, that signifies a quarrel, and that he shall engage with some resolute Adversary: and if he dream he came off Victorious, he shall be inevitably so.

If one Dreams that he is carried on the back of a Lion, that signifies protection from the King or some great Prince.

If one Dreams that he is afraid of a Lion, it signifies that he shall be sensible of the King's anger: and if the party that dreams be of the blood Royall, some danger upon the King's account threatens him; but however, he shall be freed because the Lion only strook him with fear.

If any one Dreams that he hath eaten Lion's flesh, the King will enrich him, and bestow honor and power upon him.

If any one Dreams that he hath found the skin, Liver or marrow of a Lion; if he that dreams be a King, he will find the treasures of his Enemies,

nies; if he be a vulgar person, he will suddenly grow rich.

If a King Dreams that a Lion is brought to him bound, he will take some great Enemy of his.

If he Phancies that he hath a tame Lioness in his Palace with her young ones, it signifies that the Queen and his Children will be a great comfort to him, during his life, and succeed him after his death.

The Dream of Olympia Alexanders Mother.

The Queen *Olympia* being big with *Alexander* the Great, Dream'd that King *Philip* her Husband had seal'd up her womb with a seal ingraven with a Lion: which did prognosticate the valor, magnanimity and conquests of the said *Alexander*.

Of the Leopard.

Dreams of Leopards have the same interpretation as those of Lions; only that they are more subtle and malitious then the Lion, who is always generous.

Of the Elephant.

If one Dreams he sees an Elephant, that, according to *Artemidorus*, signifies fear and danger; and according to *Albumazar*, it signifies the party to be a rich man; for he saith, if any one dreams he is carried on an Elephant, he shall enjoy the Estate of some great Prince, or Lord. And on the contrary, *Artemidorus* saith that he was acquainted with a rich and healthful woman in Italy, that dream'd shee rode on an Elephant; and that shee died shortly after.

If one Dreams that he gives an Elephant any thing to eat or drink, it is a signe he shall wait upon some great Lord, to his advantage.

Of the Bear.

If one Dreams that he hath seen a Bear, that

signifies a rich, puissant, inexpert, cruel and audacious Enemy.

Of the Wolf. The Wolf signifies an avaritious, cruel and disloyal person; in so much that if any one dreams he hath overcome a Wolf, he will conquer an Enemy that hath the same qualities: and quite contrary, if he hath been bitten by a Wolf, he shall receive prejudice by a cruel and disloyal Enemy.

The Wolf also signifies the year.

Of the Fox. If one Dreams that he fights with a Fox, he shall be engaged with a wary crafty adversary.

If one Dreams he hath a tame Fox, the interpretation is the same with the former.

If one Dreams that he hath a tame Fox at home, he shall love some ill-natur'd woman by whom he will be bewitcht; or some domestick that will cajole his Master by his subtility.

White Wolves, Pole-cats, Weezels and Squirrels, signifie the same thing, with little or no difference.

Of the wild Beasts. The wild Boar signifies a pitiless and furious Enemy, well furnished with all things necessary.

If any one Dreams he hath hunted or taken a wild Boar, he will chace or take some Enemy that hath the same qualities as the wild Boar.

If any one Dreams he hath the head of a wild Boar brought him newly taken by hunting, that predicts that he will soone obtain his desire of his most powerfull Enemy.

Of Swine. Swine denote idle and lazy persons, who live doing nothing, who during their nasty idleness think of nothing, but how to prey upon other folks

folks goods, that they may live at ease. They signifie also covetous persons, who are no way useful in their generation wilst they live, and advance their Heirs after their decease.

Dogs denote fidelity, courage and affection, when we dream of such as belong to us; but if we dream of those that belong to strangers, it signifies infamous Enemies. *Of the Dog.*

To Dream that a Dog barks and tears our garments, that signifies some enemy of mean condition slanders us, or endeavours to deprive us of our livelihood.

If a King or Prince Dreams that several Dogs are brought him out of divers countries, that signifies that he shall list several Soldiers to fight against his Enemies; for the Indians and Persians have always taken the Dog for an army, when Kings dream.

The Cat signifies a cunning Thief; so that if any one dreams he hath encountred a Cat, or that he hath kill'd one, he will commit a Thief to prison, and prosecute him to death. *Of the Cat.*

If he Phancies that he eat Cats-flesh, he will have the goods of the Thief that rob'd him; if he dreams he hath the skin, then he will enjoy all the Thieves goods.

If any one Dreams he fought with a Cat that scratch'd him sorely, that signifies sicknes or affliction.

All sorts of Apes or Monkeys, signifie malicious, weak, strange and secret Enemies. *Of the Ape.*

If any one Dreams he hath kil'd a Hart, and that he had the head, or skin, that signifies he will inherit the Estate of some old man, or that he *Of the Hart and fallow Deer.*

he shall overcome fugitive, deceitful, timorous and irresolute Enemies. Fallow Dear have almost the same signification.

Sheep, Shee-Goats, Cows and Horses. To Dream you see or have many Sheep, Weathers, Shee-goats, Cows and Horses, signifies wealth and plenty.

Cows in Scripture signifie the years.

The Ram: If any one Dreams that he hath been run at by a Ram, it is a signe he shall be afflicted or checked by his soveraign Prince.

Of the Asse The Asse denotes a good Servant or Slave, that is profitable to his Master; it signifies also a foolish and ignorant person.

Of the Mule. The Mule signifies malice and foolish imaginations. *Artemidorus* saith it signifies sickness to him that dreams he saw one.

Of the Ox and the Bull. The Ox signifies a profitable Servant to his Master, and the subject brought under the yoak of obedience. As for the Bull, he signifies some great persons; so that if any one Dreams that he received hurt, prejudice, or good by a Bull, assuredly he will receive it from some great Lords.

Of the Horse. The Horse is a good signe; insomuch that if any one dreams he saw, took, or mounted a Horse, that is a happy omen to the Dreamer.

If any one Dreams that he is mounted on a stately Horse, nimble, full of metal, and well harness'd, he will have a handsom, noble and rich Wife, provided the Horse be his own; if it belongs to another, he will receive comfort, Estate and honor by some Woman that is a stranger.

If any one Dreams he is mounted on a Horse or Mare, and that he pass'd a place without making

making his Horse resty by mounting, he shall gain honor, dignity and fame.

If any one Dreams he rides upon a Horse that hath a great and long tail, it is a signe he will find many friends to assist him in his undertakings.

Some say that it Promiseth him a noble Woman, by whose means he will be successful in his affairs proportionably to the greatness of the taile.

And quite contrary, if he thinks his Horses tail is cut, then his Friends, Servants or Soldiers will fail him when he stands in most need of them.

If his Horse halt, he will meet with obstruction in his designes.

If any one Dreams that another rides his Horse without his consent, it signifies that some person or other will Gallant his Wife, and be taken in the fact.

Some Authors are of opinion, that if any one Dreams he is mounted on a nimble, sprightly, active and well-managed Horse, he will be honour'd by the vulgar, and esteem'd by Grandees.

If that he Dreams he too violently spur'd the Horse, and forced him to what he did, he shall be advanced to charge and dignity, and shall have honor proportionable to his endeavors.

In Kings Dreams, the white Horse is applicable to the Queens person, who shall be beautiful and virtuous.

The Kings Horse being black, signifies a debauch'd rich Woman.

If any one Dreams that he saw a young gene-

rous

rous Mare come into his House well harnessed; it is a signe he will be suddenly married to a beautiful, young and rich Gentle-woman, that will be delightful and comfortable to him. If it be an ill-shapen Mare without a saddle, that denotes a shee-Servant or Concubine, that will bring nothing with her.

Of the Rational Creature, and his parts.

MAn is that Creature, whom the Deity hath enrich'd with his most signal favors, having indued him with a rational soul, which is a ray of his Divinity; and this hath oblig'd all Philosophers to give him such excellent titles. *Plato* stiles him the miracle of miracles; *Aristotle*, the sociable creature, born for society; *Theophrastus*, the Exemplar of the Universe; *Cicero*, the Divine Creature; *Pliny*, the Epitome of the World, and Nature's Minion: and all unanimously with one consent have call'd him the little World, as comprehending within his own being, all that is most beautiful or admirable among the other Creatures that people the earth: but the names and praises that the sacred Pages bestow on him, are far beyond the language of humane rhetorick; that he was fram'd and made according to God's Image, that he is his Masterpiece, his living Temple, the Object of his Love and Grace, and his Viceroy constituted over the whole

whole Frame of Nature. These are elogies that transcend all expression.

And because the subject of his Dreams are more frequently employ'd about his own similitude, then any other thing that falls within the compass of his imagination, we will give you an exact delineation of all his dependencies, and begin with his Nativity, in the next place discourse of his education, and then of his form and parts.

If a Woman Dreams shee is delivered of a Child, and yet is not big with Child, it is a signe shee will happily accomplish her designes.

If shee be a Mayd, it signifies Banquetting, joy, Revelling and Nuptials; and somtimes fear and grief of the Mother.

If a Man Dreams he is big with Child, that signifies wealth, gain and profit which will soon fall to him.

When a Man Dreams he sees a Woman brought to bed, that denotes unto him joy and prosperity.

If a Man Dreams that his Wife is big with Child, and that it really proves so, it is a signe the Child will live, and that shee will have a Son that resembles the Father.

He that Dreams he comes out of his Mothers womb, will in a short time be freed from some unlucky business, and rais'd to preferment.

If any one Dreams he re-enters his Mothers womb, if he be in a remote Country, that denotes a speedy return into his Native Country.

He that Dreams he sees two or three Children born, shall have cause of joy, and success in his business.

And when you Dream of a monstrous or unnatural birth, as if a Woman, in stead of a well-shap'd-Child, should he delivered of one that had two heads, four feet, four hands, or a tail, or some such thing extraordinary, or that shee was deliver'd of a Cat, Serpent, Basilisk, Rat or other animal; that is a bad Hiero[illegible]phick, that betokens no good to the Dreamer; and he ought cordially to recommend himself to God, that he would preserve him from those misfortunes that threaten him. If it be a Woman that hath such a Dream, many Authors affirm, and *Anselmus Julianus* in particular (who is the Author to whom we are oblig'd for most of our Interpretations) that shee shall have good success and comfort, shall be rich, and generally belov'd, and shall prosper in all her undertakings.

When one Dreams that he hath many small Children, and that they seem to him to run about the House, and yet notwithstanding he hath none, that signifies that it will be very difficult for him ever to have any, and that he that dreams will have many cares and obstructions in his affairs.

He that Dreams he sees an Infant wrapt in swadling-cloaths, and sucking the nource, that signifies a chronical and dangerous distemper, unless his Wife be with Child: for if so, it signifies that the Child will be short-liv'd: And if it be a Woman that dreams, it is a signe that shee is, or will shortly be with Child of a Daughter, unless shee be sick, or her Husband dies.

If any one Dreams he hath a head bigger then ordinary, and very highly rais'd, that signifies dignity

nity and Prelateship, or at least some charge or office where he shall be obeyed and esteem'd; and sometimes it signifies victory over Enemies, and overthrowing Adversaries at Law: and to Merchants and Banquers, heaping up of riches, and recovering of treasure; If a sick person dream thus, it prognosticates a contumacious and violent feaver.

To Dream one hath a small, light or sharp head, signifies want of spirit, servitude and disgrace.

To Dream one hath the head of a Moore, signifies voyages and journeys to remote parts, and dispatch of business.

To Dream that one is beheaded, according to the tradition of the Indians and Persians, and that the head is separated from the body, that signifies liberty to prisoners, health to the sick, and comfort to those in distress; to Creditors payment of debts. To Princes and great Personages, it presageth all good fortune, and that their cares and fears will be turn'd into joy, and confidence in their Servants and subjects. *According to the Tradition of the Indians and Persians.*

If any one Dreams that a person of his acquaintance beheads him, he will share with him in his pleasure and honor.

If any one Dreams that a young Child who hath not yet attain'd to the age of his youth, hath cut off his head; if the Dreamer be sick, he will not live long; if in health, he will get honor. If a Woman with Child Dreams thus, shee will bring forth a male-Child, and her Husband will die suddenly; for he is her head.

If any one Dreams his head is half cut off, the things abovemention'd will be fulfill'd but by halves.

It

If any one Dreams that his throat is cut with a knife, he will be injur'd by some person or other.

If he Dreams he cuts the throat of some of his acquaintance, he will do him some injury; if he be ignorant of it, it will be done to a stranger.

If any one Dreams that he is beheaded as a Martyr for Religion, that man will arrive to a great height of honor, and his soul will be happy in Heaven.

According to the Egyptian tradition, if any one dreams he beheads an armed man, he will be entertain'd in the service of some great Person, wherein he will signalize himself.

Of Wounds. If any one Dreams that he hath receiv'd from one of his acquaintance some blows with a sword in the foreparts of his body, if blood be drawn, he that is hurt shall receive some extraordinary kindness from him that strook; if the blood be not drawn, the advantage and delight shall be the more inconsiderable.

If any one Dreams that he is wounded with a sword, in such sort that he is in danger of his life, that is a signe that he will receive several courtesies and good turns from him that wounded him, according to the proportion, number and largeness of the wounds.

If any one Dreams that his King or Prince strikes him with his sword, in anger; that signifies he shall be advanced and honoured by his Prince, according to the extremity of his anger.

If a King or any other Person Dreams that he was strook standing with a sword or knife, by one

one of mean condition, he will be in danger of death or servitude.

If a Woman Dreams shee is strook with a sword, or that shee her self either out of courage, or in her own defence, strook any one; shee will be honored; and if married, have a male-Child.

Of the complexion of the countenance.

To Dream one sees a very handsome head and face, that signifies joy, content and health.

Also, if a Woman Dreams that shee sees a comely man, it prognosticates the same thing.

To Dream one sees an unknown person of a brown complexion, it is a signe of glory, honor, good success, and dispatch of business.

If one Dreams he sees a very brown Woman, that signifies a very dangerous disease.

If you imagine you see a Woman unknown, with long and comely hair, it is a very good signe, as well for the Woman, as the man that dreams; and it denotes amity, joy and prosperity.

If a man Dreams his hair is long, like a Womans, that signifies cowardize and effeminacie, and that he that Dreams will be deceiv'd by a Woman.

Of the Hair

To Dream one sees a Woman without hair, signifies famine, poverty and sickness.

To see a Man bald and without hair, signifies the contrary.

To see a fresh, taking, smiling countenance, is a signe of friendship.

To see a meagre pale face, is a signe of annoy, poverty and dearth.

To see hair interwoven together, signifies annoy

noy and grief, and sometimes injuries and quarrels.

To see extraordinary black hair, short and curl'd, signifies sadness and grief.

If any one Dreams that he cannot passe the Comb through his hair while he is Combing, and that he hath much ado to untangle them, this denotes Law-suits and great trouble.

To see hair well comb'd, a head well dressed, signifies friendship, and deliverance from a man's worst business.

He that Dreams his head is shav'd, or his beard trim'd, will be in danger of losing a great part of his Estate, of being sick, or run the risque of losing his life by some ignominious death.

To see his hair shed, signifies annoy, and loss of his Estate.

If the King, Prince or great Lord Dreams that he hath a comely great head of hair, he will be victorious over his Enemies, will gain much reputation, and reduce many Provinces to his Dominion.

If he Dreams his hairs are grown white, his Treasures will be diminished, and almost totally exhausted.

If his hair seems to be longer and blacker then ordinary, his wealth and honor will increase.

If he thinks that his hair is cut or pluckt off, his Estate, and the number and forces of his State and Army will decrease according to the same proportion.

If any one Dreams that his beard is grown bigger then ordinary, he will grow richer then he was formerly.

If any one Dreams that his hair is grown more thin then it was formerly, it is a signe of affliction and poverty.

If it seems a matter of great difficulty to pull off his hair, that denotes he will do his utmost endeavour to avoyd misery.

If one Dreams he perfumes his head with Oyls, Essences or sweet-scented powders, that signifies he that dreams hath too great an esteem of himself, that he will be vain-glorious and haughty in his demeanor to his Associates: If it be a Woman, shee will deceive her Husband, and wear the breeches. *Of Perfumes and Odors.*

If one Dreams his hair is frizled and decently ordered, so as to be of opinion that he is very comely; it signifies that he who dreams will be in some danger of his person either by sickness or other ways.

According to the tradition of the Indians and Persians, those that dream that their head or the other parts of their body are perfum'd with oyls, perfumes, or sweet-scented powders, will live in good repute among their neighbours, and be acceptable to all persons: and as for my own particular; I rather incline to this then the precedent opinion.

If any one Dreams he hath an ill savor, he will be odious to all people, and that according to the proportion of the ill sent.

If any one Dreams he is presented with sweet perfumes, he will receive some welcome news, according to the proportion of the sents in quality and quantity; and will gain profit, advantage and honor among his acquaintance.

If a person Dreams that he makes odoriferous perfumes, and bestows them among his friends he will be the messenger of good tidings which will prove advantageous to him, and those with whom he entertains discourse.

Of the Fore-head. If any one Dreams he hath a large forehead that signifies an ingenious spirit; and if it be very high, it is a signe of a solid judgement: it also denotes power and wealth to him that dreams.

To Dream that you have a brow of brass, copper, marble or iron, that signifies irreconciliable hatred against your Enemies.

Some Authors are of opinion, that such a Dream is advantageous to Victuallers and Gabelers.

If any one Dreams his forehead is broken or hurt, his wealth will be discovered, and in danger of losing; that betokens fear and apprehension to him that dreams.

If one Dreams he hath a great and well-fleshed forehead, that signifies freedom of speech, strength and constancy.

Of the Nose If any one Dreams his nose is larger then ordinary, he will become rich and powerful, and will be provident and subtile, and well receiv'd among Grandees; but to dream a man is deprived of his nose, signifies the contrary.

To Dream one hath two noses, that signifies discord and quarrels.

If any one Dreams that his nose is grown so big, that it is grown deform'd and hideous to the sight; he will live in prosperity and abundance, but never gain the love of the people.

If any one Dreams his nose is stop'd, so as that he hath lost his scent; if he be a King, he is in some imminent

imminent danger from him that hath the greatest authority about his person.

If he be a private person that hath this dream, he is in danger of being deceiv'd by his Wife, who will commit adultery with one of his friends or servants.

If it be a Woman, her Husband will deceive her.

Of the Ears

To Dream a Man hath many Ears, signifies that he will gain the love of his Servants and Subjects, and will be serv'd and obey'd faithfully by them.

To Dream that a man picks his Ears, signifies the same thing.

To Dream his Ears are full of corne, signifies an Estate will fall to him by his parents.

To Dream one hath Asses-Ears, signifies servitude.

To Dream one hath the Ears of a Lion, or of any other cruel Beast, signifies treachery or deceit from his Enemies and those that envy him.

If one Dreams that his Ears are become comelier, and larger then ordinary, he will find that he will be in prosperity and gain honor to whom he communicates his secrets.

If any one Dreams his Ear is hurt or slit, he will be offended by some that belong to him, or by some friend of his to whom he hath intrusted his secrets.

If it seems that his Ear is quite cut off, he shall be utterly depriv'd of their friendship.

If any one Dreams his Ears are stop'd, if he be a King or Prince, he will despise the requests and petitions of his subjects, and will endeavour to

have them subscribe to his will, upon all accompts.

If he be a private person that hath Dream'd thus, it is a signe he will alter his resolutions, and that he will deceive those that confide in him; if it be a Woman, shee will be debauch'd.

Of the Eys. The Eys are the windows of the soul; and the Antients represent by them, faith, the will, and the light of the understanding.

If any one Dreams he hath lost his sight, he will violate his word, or else he or some of his Children are in danger of death, or he will never more see his friends again.

If any one Dreams that he is grown blear-ey'd, he will commit some hainous crime, and afterwards repent of it; he is also in danger of losing his Estate.

To Dream he hath a good and quick sight, it is an extraordinary good dream; and he, whose it was, shall succeed in his enterprizes: but a troubled and weak sight, signifies want of money, and bad success in business.

Of the Ey-brows and Ey-lids. If any one Dreams his Ey-brows and Ey-lids are more comely and lage then they use to be, it is a signe he will be honor'd and esteem'd by all persons; that he will prosper in courtship, and grow rich.

If one Dreams that the hair of his Ey-brows or Ey-lids is shed, it will fall out contrary.

Of the Mouth. The Mouth is the rampart, house and door wherein all the internal parts of humane bodies are inclos'd.

If therefore any one Dreams that his Mouth is wider then ordinary, his family will be in-

rich'd

rich'd, and become more opulent then formerly.

If any one Dreams he hath a stinking breath, he will be despis'd by all people, and hated by his Servants.

If any one Dreams that his Mouth is shut up and clos'd, in such sort that he cannot open it, nor eat, he is in danger of a sudden death.

To Dream one hath plump cheeks, and of a vermilion tincture, it is a good signe; and their affairs, that dream so, will prosper. *Of the Cheeks.*

To have them lean and pale, signifies the contrary.

To Dream that one hath red handsome Lips, is a signe our Friends enjoy their health; and to have them dry and chap'd, the contrary. *Of the Lips*

If any one Dreams he hath a comly great Beard, it is a signe he shall be pleasant in his discourse, and find out the intricacie of the matter propos'd, and prosper in his undertakings. *Of the Beard.*

If a Mayd Dreams shee hath a Beard, shee will be speedily match'd to her content: if shee be married, such a dream threatens her with the loss of her Husband, or that shee shall be separated from him, and be constrain'd to govern her house singly, as if shee were a man: if it be a Woman with Child, shee shall have a Son.

If one Dreams he hath lost his Beard, or imagines that somebody hath puld it up by the roots or shav'd it, that betokens loss of Relations, Estate and Honor.

The Teeth are taken in Dreams for the nearest relations and best Friends a Man hath; the fore-Teeth are applied to Children, Brethren, and other near relations: the upper-Teeth sig- *Of the Teeth.*

nifie the males, and the lower the females.

If therefore any one Dreams he hath loſt, or ſpoil'd one of his Teeth; by that is to be underſtood, that ſome near relation is dead.

But if on the contrary one Dreams that his Teeth are more comely, firm, and whiter then ordinary, that ſignifies joy, proſperity, good news, and friendſhip among relations.

If a perſon Dreams one of his Teeth is grown longer then the reſt, he will be in trouble by ſome of his Relations.

The upper Eye-tooth ſignifies the Father, and the nether the Mother.

Artemidorus ſaith, that the Teeth on the right ſide ſignifie Men, and thoſe on the left Women; but it is contrary to the opinion of the Indians, Perſians and Egyptians.

The great Teeth ſignifie Friends or relations a degree remov'd, and have the ſame ſignification as the laſt.

If any one Dreams that one of his great Teeth is looſe, or grown black, or that it pains him, one of his ſaid Friends or relations will be ſick, or in trouble.

If any one Dreams his Teeth are grown more comely, white and firme then uſual, he will reap joy, delight, content, and profit from his ſaid relations and friends.

If one imagines he is cleanſing his Teeth to make them white, he will beſtow money upon his ſaid relations and friends.

If ſome of the Teeth exceed the reſt, ſo that the Dreamer is hindred from ſpeaking and eating, that ſignifies contention among relations, and ſuits at Law for Inheritances.

The

The Neck signifies power, honor, riches, and Inheritances of what sort soever. *Of the Neck*

To Dream that the Neck is become greater and larger then ordinary, and yet so that it seem not thereby deform'd; if it be a King, he will take delight and pleasure in his Courtisans, will hear good news from his Armies, and have success in his affairs. If he be a private person, he will be honor'd for his good deeds, and grow richer then he was. The slender Neck signifies the contrary.

If any one Dreams that his Neck is tied, or otherwise squeez'd by the hand, it is a bad signe to the Dreamer, and he will be subjected to him that had his hand upon his Neck.

To Dream the Neck is awry, so as that the head leans more on one side then on the other, is a signe of misfortune, shame and loss.

To Dream the Neck is swell'd by a humor, or Apostеme, signifies sickness.

To Dream one hath three heads upon one Neck, signifies Dominion, Power and Honor.

If any one Dreams his head is cut off by Robbers and Murtherers, that signifies loss of Children, Relations, Estate or Wife; and the same to the Wife, the loss of her Husband: but if he dreams he loseth his head by Sentence or Judicial proceedings, it is a signe of his deliverance from all trouble and mischief: nevertheless this Dream signifies the contrary to Receivers, Coyners, Farmers and Merchants.

To Dream your throat is cut, and you not dead, signifies hope, and good success in business.

To Dream that one beheads a Man, signifies

assurance of effecting business, or revenge upon your Enemies.

To cut off the head of a pullet or green-goose, signifies joy and recreation.

To Dream one hath the head of a Lion, Wolf or some other cruel Beast, is a good signe to the Dreamer, and he will accomplish his designes with honor; will overcome his Enemies, and be fear'd and honor'd by those that are related to him.

To Dream one hath his head in his own hands, signifies loss of Wife or Children. If the Dreamer be not married, it is good luck; and if he thinks he adornes and dresseth his head, his business will succeed happily.

Of Hornes. If any one Dreams he hath Horns on his head, it signifies Dominion, Grandeur and Royalty: nevertheless some Authors say, that to Dream one hath the Horns of an Ox, or of any other furious creature, that denotes anger, pride, temerity, and violent death by the hand of Justice.

To Dream you see a man with Horns on his head, signifies he is in danger both of the loss of his person and Estate.

Of the Shoulders. If any one Dreams he hath large shoulders, and that they are more brawny then usual; that signifies good luck, strength and prosperity: yet such a Dream is bad for prisoners; for to them it denounceth annoy and grief, and that they are in danger of enduring much pain in those parts.

To Dream that the shoulders are full of pain, or that there is some nail, tumor or swelling in them, that signifies trouble and displeasure from relations.

To

To Dream that your Breſt is clear and well, ſignifies health and joy. *Of the Breſt and Paps.*

To have hairy-Breſts, and the paps covered with hair, to a man it is a ſigne of gain and profit, to a woman loſs of her Husband.

If a man Dreams he hath Breſts as big as a woman, that denotes effœminacy and cowardize, or elſe trouble and grief occaſion'd by the ſickneſs of Children.

If a young married woman Dreams that her Breſts are full, and ſpinning out with milk; that ſignifies ſhe is with Child, and that it will be a perfect birth, and come to good: if ſhe be an antient woman that Dreams thus, ſhee will have wherewithall to ſupport her; if ſhee be rich, that ſignifies ſhe will beſtow ſome money upon her Children, who will rejoyce therewith; if a virgin dreams thus, ſhee is near her marriage.

If a woman Dreams ſhee hath ſore Breſts, ſhee is threatned with death.

If ſhee Dreams her Breſts are dried up and lank, and that they are no longer hard, but hang down, that ſignifies that her Children will dy; and if ſhee have none, ſhee will grow indigent, and will often ſhed tears through grief and affliction.

If a woman Dreams ſhee hath many Breſts, that ſignifies ſhee hath as many Gallants.

If any one Dreams that his friend ſtrikes him over the Breſt with a ſword; to thoſe that are old it ſignifies bad news, but friendſhip to thoſe that are young.

To Dream that the Breſts are full of blood, and raw all over, ſignifies loſs of Children and barrenneſs.

If

If any one Dreams that his breſt is grown more large and plumper, he is long liv'd, and will grow rich according to the proportion of the largeneſs or plumpneſs thereof.

Of the Arms. If any one Dreams that his Arms are grown bigger and ſtronger then ordinary, that ſignifies he will have joy and profit by his Brothers or his Sons means, and that he will become rich.

If a woman Dreams it, her Husband will increaſe in eſtate and authority.

To Dream one hath ſtrong Arms, ſignifies good fortune, deliverance from ſickneſs or Imprisonment.

To Dream ones Arms or elbows are full of ſcabs, or other ulcers; that ſignifies annoy, ſadneſs, and bad ſucceſs in buſineſs.

If any one Dreams his Arms are broken or grown lean; if he be a King or great Prince, ſome overthrow will happen to his Army, or ſome diſaſter to his State; or, as we have ſaid, his Son or Brother will fall into ſome diſtemper or affliction. The ſame Dream denotes affliction, ſickneſs and poverty to the Children or Brethren of private perſons.

If a woman Dreams ſo, ſhee is in danger of being a widdow, or at leaſt of a ſeparation from her Husband.

The muſcles of the Arms are applied to Servants.

If any one Dreams his Arms are hairy, he will grow richer then formerly.

Some Authors attribute the right Arm to the Father, Son, Brother and Friend; and the left to the Mother, Daughter, Siſter, ſhe-Friend, and the faithfull Maid-Servants.

To

To Dream your right Arm is cut off, that signifies the death of the Father, Son, Brother or Friend of the Dreamer: if it be the left, the same judgement as is above mentioned shall bee given.

To Dream both the Arms are cut off, signifies Imprisonment or sickness.

Of the Hands.

The Hands by the Learned are called the Servants of reason, the instruments of instruments, and the Symbole of humane fidelity.

If any one Dreams his Hands are comelier and stronger then ordinary, he will be employ'd in some important affair; which he will bring to an happy issue, and gain honor and advantage thereby; and his Servants will love and serve him cheerfully and faithfully.

If any one Dreams that his Hand is cut off, or that it is grown lean and dry, or that it hath been burn'd, he will lose his most faithful Servant: if he hath no Servant, he will not be able to work, but grow poor. If a woman dreams thus, shee will lose her Husband, her eldest Son, or fall to decay.

If any one Dreams his Hands or Fingers are grown slenderer then ordinary, he will find that his Servant cheats him, and hath no affection for him.

If any one Dreams he works with his right Hand, that is a signe of good fortune to him and his family; if with the left, that denotes bad luck; nevertheless, some attribute the Arm and the right Hand to the Father, Son, Brother and Friend, and the good success that may befall them; and the left Arm signifies the Mother,

the

the Daughter, the Wife, the Maid-servant, the Man-servant, and the Estate already gain'd.

To Dream the Fingers are cut off, signifies loss of Friends or Domesticks.

To Dream one hath six or seven Fingers on a Hand, signifies friendship, new acquaintance, good fortune, and Inheritance or Benefits.

To Dream the Hand is hairy, signifies trouble and imprisonment.

To Dream you have clear and white Hands, among the rich it signifies friendship, and among the poor idleness and necessity.

To Dream one hath the Hand-gout; to the youthful it signifies fear and dread, accompanied with the danger of his person; and to the antient, it denotes poverty and languishment.

To Dream one hath many Hands, signifies good luck, strength, wealth and abundance.

Nevertheless this Dream is destructive to high-way-men; for they will be under the arrest of Justice, and punished as malefactors.

To Dream one hath handled fire without any hurt or dammage, that signifies to the Dreamer, that those that envy him, and are his adversaries, will be incapable of prejudicing him according to the custom of the world, and that he will obtain his desires.

To Dream that you strike another with your Hand, and that you give him a box on the ear, or a blow with the fist, that signifies peace and love between a Man and his Wife; and if he that Dreams be unmarried, it is a presage that he will soon Court some Lady for whom he hath a great respect, and that he will vanquish his Enemies.

It

If a Woman Dreams that shee beats her Husband; that signifies fear; but yet shee is belov'd by her Husband: if shee dreams shee strikes her Gallant, that signifies shee is not secure, and that her Lover will by some accident or other come to trouble.

If any one Dreams he holds a sword in his Hand, and strikes strangers, that signifies victory, assurance, and good success in his affairs; if it be with a stick, it signifies command and profit.

If any one Dreams he hath gold-rings on his fingers, that signifies dignity, good fortune and felicity.

If any one Dreams that his nails are longer then usually, that signifies profit; and the contrary, loss and discontent. *Of the Nails.*

If any one Dreams that his Fingers-ends or nails are cut off; that signifies unto him loss, disgrace, and contention with his relations and friends.

If any one Dreams that his nails are pul'd off, he is threatned by misery and affliction of all sorts; and is also in danger of death.

If any one Dreams his belly is bigger and fatter then ordinary, his family and Estate will increase proportionably according to the greatness of his belly. *Of the Belly.*

If one dreams that his Belly is grown lean and shrunk up, he will be joyfully deliver'd from some bad accident.

If any one Dreams that his Belly is swel'd, and yet notwithstanding empty, he will become poor, though he be rich in the esteem of many people in the world.

If

If any one Dreams he is extraordinary hungry, and that his appetite craves sustenance, he will be ingenious, laborious, and eager in getting an Estate, and will grow rich proportionaby to the greatness of his hunger.

If any one Dreams his thirst is quenched when thirsty, and that he hath drunk his fill of water; if the water did appear clear, fresh and acceptable to him; he will live jovially, and become very wealthy: if the water be troubled, lukewarm, stinking and dirty, he will end his days in sickness and affliction.

If any one Dreams his belly akes, he will be afflicted in his family, and have many cares upon him.

Of the Navel. If any one Dreams he hath a pain at his navel, if the grief be great, he will receive bad news of his Father and Mother, who will be in danger of death; if he hath neither Father nor Mother, he will lose his Estate that came to him by the Father and Mother, in the same proportion as the pain is, or else will be forc'd to forsake his native Country.

Of the Privities If any one imagines in a Dream, that he sees those parts vigorous and well, it signifies that his relations and Friends are in a prosperous condition, that the Estate and possessions of the Dreamer are secur'd, and that they augment and increase with his honor.

If he Dreams that they grow less, and that he is not well in those parts, it is quite contrary, and sometimes it menaceth the party with infamy and shame.

The same interpretation is also to be given of the

the secret parts of the Woman.

If any one Dreams that those parts are grown bigger and stronger, he will be renown'd, and rais'd to dignity, and beget male Children: if it be a Womans Dream, shee will bring forth Daughters, and will ever have the reputation of a virtuous Woman.

If a King Dreams thus, he will be long-liv'd, and have a proper Man to his Son that will succeed him.

If a Woman sleeping Dreams that shee hath laid hold of the privities of a man, shee will bring forth a male Child, who will raise his family.

If any one Dreams that part is cut off, his Son shall dy, and he himself be in danger of dying soon after, or of falling into poverty.

If any one Dreams that part is grown long beyond measure, he will have a Son that will create him all the content imaginable, and will be virtuous and renowned over the whole world, and the Dreamer will gain honor through his Wifes means.

If his Dream be contrary, he will be reduced to a low condition, being put out of his Office and Dignity, and his Children will grow sickly and miserable.

If any one Dreams that those parts have been discovered, and seen publikely, the Law will take hold of him, he will become infamous, and his craft and mischiefs be detected.

If any one Dreams that part is maim'd, he will be overcome by his Enemies, and his Children will be subject to Chronick diseases.

The

Of the Thighes. The Thighes represent the Relations: if any one Dreams both his Thighes are broken, or beaten black and blew, he will dy in a forrain Country alone, without the assistance of his Relations.

If a Mayd Dreams so, shee will be married to a stranger, and lead her life in some remote Country, far distant from her Relations.

If shee be a Wife, shee will become a widdow, and lose her Children.

If any one Dreams that his Thighes are grown bigger and stronger then usual; if he be a King, he will have occasion of joy from his domesticks, his Army, Servants and Subjects; for it is not the custom to say to the King, Your parents, &c. because God hath bestowed upon him power and dominion over all persons indifferently.

If a private person Dreams the like, his Relations will be rais'd to some dignity, and it will prove honorable and advantagious to him: if it be a Woman, shee will have comfort by her Children.

If any one Dreams that he hath received a wound on the thigh, he will not accomplish his desires, but be disturb'd by his Relations.

To Dream that you see the fair and white Thighs of a Woman, signifies health and joy.

If a Man Dreams that he hath his Thighes well-proportion'd, it signifies a happy voyage.

Of the Knees. The Knee denotes the labor and travel of Man; therefore if any one Dreams that he himself, or any other person hath hurt his Knee, he will be disturb'd and disquieted in the exercise of his calling, and hindred in his vocation by malitious and envious Persons.

If

If any one Dreams that his Knees are cut or dried up, so that he cannot well walk, he will be reduc'd to poverty, not being able to work, and constrain'd to live in a very low condition.

If it seems that his Knees are grown well, and that he hath recovered his strength, and can walk; his ill fortune and calamity will be altered, and he will grow rich, and live with content.

If he Dreams by the strength of his Knees he is able to run swiftly, he shall be happy in all his undertakings.

If shee be a Woman, shee will be ready and willing to obey her Husband, and be very carefull to governe her family.

If a man Dreams his Knees are weary, that signifies sickness.

If any one Dreams that he is kneeling, that denotes devotion and humility, and somtimes vexation and trouble in business.

To Dream the Knee is swell'd and pains you, that signifies sickness, pain, loss and bad success, or obstruction in business.

Of the Legs

To Dream your Legs are scabby, or itchy, signifies fruitless perplexity and care.

To Dream your Legs are in good case and perfectly well, signifies joy and good fortune, that you will be prosperous in your voyage, journy and business.

To Dream that the Legs are swell'd or cut off, signifies the loss or dammages of servants and our best friends, who will either fall sick or dy.

Of the Feet

If any one Dreams he hath three or four feet, he is in danger of being crippled in the Legs or feet by some defluxion, or some other accident;

for those that are in such a condition use crutches or staves to support them, or else ly down on a bed that hath four Legs; nevertheless this Dream is advantagious to Merchants, and those that traffick by Sea.

To Dream a man hath fire at his Feet, is a bad signe.

To Dream that a Man is nimble-footed, and that he danceth well, signifies joy and amity.

To Dream the Feet are cut off, signifies pain and dammage.

To Dream your Legs are cut off, signifies pain and dammage.

To Dream you see the Feet of your little Children, signifies joy and profit, good health, pleasure and consolation.

To Dream you have a Fistula in your Foot, signifies assistance in business.

To Dream your Feet are dirty and smell ranck, signifies tribulation, or a venereal distemper.

To Dream you are near a River or Fountain, and that you wash your Feet, signifies humility and good success, and sometimes catarrhes and defluxions.

To Dream you kiss the Feet of another, signifies repentance, easement, contrition and humility.

To Dream you see a Serpent, or some other mischievous creature, that will bite your Feet, signifies envie; and if the creature bites shrewdly, that signifies sadness and discontent.

To Dream that any one doth scratch the soles of the Feet, signifies loss by flattery.

To Dream that any one batheth your Feet with wholsom

wholsom herbs, or perfumes them with good scents, signifies honor and joy from servants.

If any one Dreams that his Leg or Foot is out of joynt, or broken, it signifies that your servant will receive loss and dammage, or die, or that he will be retarded in his voyage or journy, and will meet with obstructions.

If any one Dreams that he is grown lame, that denotes infamy and disgrace; or if he be a prisoner, it foretels the punishment of his faults; or if rich, loss of his goods by fire.

To Dream that you walk on your Knees for want of Feet, that signifies poverty, and loss of goods and servants.

To Dream one hath a wooden Leg, signifies an alteration of your condition, from good to bad, or bad to worse.

Of the Back

To Dream you see your Back, signifies ill-luck and old age.

To Dream a Mans Back is broken, hurt or stabby, signifies that his Enemies will get the better of him, and that he will be scoff'd at by all persons.

Of the Buttocks.

To Dream one sees his own Buttocks, signifies infamy.

To Dream you see the buttocks of a Woman, signifies luxury and carnal pleasure.

To Dream you see your buttocks grown black, signifies shame and dammage.

Of the Ribs.

The Ribs signify Women; the upper and larger Ribs, women that are born legitimate, the lower are the female relations and allies.

If any one Dreams that he hath his upper Ribs broken or sunk, he will have some dissention

with his wife, which will redound to his disgrace and displeasure.

If he Dreams his lower Ribs are broken, he will be afflicted by his female relations and kindred.

If any one Dreams his Ribs are grown larger and stronger then ordinary, he will take delight in his wife, or receive good success and advantage from him that hath the charge of his Estate and affairs; for the Ribs being as it were the walls and ramparts of the body and principal inward-parts, they are applied to those that have the charge of the house; and if they receive any dammage, that is attributed to the same persons.

Of the Hips If any one Dreams his Hips are grown larger and stronger then usual, he will be very joyful and healthful; and if he marries, will have lovely Children.

To Dream the same thing of the reins and backbone, signifies altogether the same thing as the Hips; and farther, that he will take delight and comfort in his Wife, or his Heirs.

To Dream the Hips are broken, and that you cannot walke, that denotes affliction, sickness and loss of Children.

If any one Dreams that his Hips are black and blew with whipping, or blows with a stick or sword, that presageth his death in a short time, or at least that he will hate his Wife, and have several grievances.

If he Dreams his Hips are cut half through, his hope in his Wife and relations will be utterly lost.

Of the Flesh in General. If any one Dreams he is increas'd in Flesh, he will

will gain gold and wealth, according to the quantity of his Flesh: if he dreams he is grown bigger and fatter, he will enjoy riches, and delight in rich and sumptuous apparel.

On the contrary, if any one Dreams that he is grown lean and thin, if he be rich, he will grow poor, or at least conceal his wealth, and will seem to be in a mean condition; if he be poor already, he will dy out of poverty and necessity: if shee be a Woman, her Husband, allies and relations will hate her.

If any one Dreams his Flesh is grown spotted, or black like a More, he will deceive those he trades withal by Lying and craft; if shee be a woman that dreams thus, shee will be taken in adultery, and put away or repudiated by her Husband.

If any one Dreams his Flesh is grown yellow or pale, he will be in danger of falling into the distemper of a long continuing fever.

If any one Dreams his Flesh is full of Scabs, Tetters, or Cornes, he will grow rich proportionably to the said Scabs.

To Dream the body is full of lice, and the flesh incommodated by their eating into it, that signifies that the Dreamer will hereafter get both gold and silver.

If any one Dreams he hath eaten the Flesh of a Man or Woman, he will inrich himself by injuries and reproach.

If any one Dreams he hath voyded his Intrails at the Fundament, some of his family will be ingaged abroad in some quarrel, which will cause his dammage and affliction. *Of the Intrails.*

If any one thinks Dreaming that he hath eaten up his Intrails, he will gain by the death of some of his Domesticks; if he dreams he hath eaten the intestines of another, he will inrich himself by the Estate of another.

Of the Liver. If any one Dreams that he is indispos'd in his Liver, or that it is burnt, or dried up, his Estate and wealth will be wasted, and he himself die suddenly; for the Liver is the source of blood, and the blood in dreams is taken for gold and riches.

If any one Dreams he hath seen or found the Liver of any of his Enemies, and carried it away, he will over-rule those that wish him ill, and be master of their treasure.

Of the Marrow. The Marrow hath the same interpretation as the Liver.

Of the Lungs. If any one Dreams he hath found the Marrow, Liver or Lungs of a Bull, He-goat, Ram, or any other horned-beast, he will enjoy the goods and Estate of some person of quality, that is in great honor, to whom he shall be heir; for the horns signifie dignitie and soveraingntie, whence it is that horns represent crowns.

If any one Dreams that somebody hath pluckt out his lungs, or that he is hurt or ill-dispos'd in that part, his designes will be frustrated, and run the hazard of some great danger, and lose the most useful and profitable servant in his family: for the Lungs moderate and refresh the heat of the heart, and represent servants.

Of the Heart. The Heart in man is the same thing as the Sun in the Firmament, and gold in the Earth; and therefore is the noblest part of the Microcosme,

first

first living and last dying; wherein are inclos'd, as in a fortress, courage, resolution and generosity.

If any one Dreams he hath the pain of the Heart, it is a signe of some dangerous distemper approaching, according to the proportion of the pain which is imagin'd to be felt in the Heart.

If any one Dreams that he hath no Heart, and that he lost it, it is a signe of sudden death, or that he will utterly fall under the power of his most mortal Enemies.

To Dream your Heart is more lively, large and vigorous then ordinary, is a signe of long life, that you will overcome your Enemies, and be prosperous in your enterprizes, and fear'd by all persons.

The Heart, in the opinion of some, in dreams signifies man, and chiefly the Husband; so that if a woman dreams shee is ill in, or hurt at her Heart, the evil denounced by that dream will happen to the Husband: If it be a Mayd that dreams thus, the evil will happen to her Father, or Servant, if shee hath one: the Lungs have the same signification: the Liver signifies the same: the Gall signifies a Son or Brother.

Of the Gall

If any one Dreams that his Gall is broken in his body, that signifies that he will be angry with some of his Domesticks, and that he will hurt them; and if he be a married man, he will have some great contest with his wife; and will also be in danger of losing his money by gaming or Theeves.

Of the Spleen.

The Spleen denotes the pleasure and content that is between friends rejoycing.

If any one Dreams his Spleen is enlarged and very healthful, he will be invited to some Feast, Comœdy, Ball, Dancing, Walk, or some good Company or other, which will afford him very much content and diversion.

If on the contrary he imagines his Spleen is oppressed, swel'd, or that he is ill in that part; some business or other of great importance will fall into his hands, which will bring him great care, vexation and disturbance.

Of the Brain. The Head is the Cittadel wherein the Brain is environ'd, which is the Dungeon of the faculties of the Soul, and by its wise conduct hath Dominion over all the other parts of Man: so that if any one Dreams his Brain is well, and freed from all defluxions and ill humors, he will be an able Counsellor to Kings and Princes, will govern himself prudently; and will perfect his designes with honor and profit: if on the contrary, he imagines his Brain is ill dispos'd, and overcharged with humors that cause pains, he will be unfortunate in his Counsels and enterprizes, will pass for an inexpert and imprudent person, and run into many dangers.

Of Nakedness. To Dream you see a Man naked, signifies fear and terror.

To Dream you see a naked Woman, signifies honor and joy; provided shee be fair, clear-skin'd and handsome.

But if on the contrary you Dream you see a naked Woman that is crooked, old, wrinkled; or otherwise ill made, and black withall; that signifies shame, repentance and ill luck; but if a Man dreams he sees such a Woman painted, the evil will be the less.

If

If one Dreams he sees a naked Woman painted or in a statue of marble, Gold, Silver or brass, and that the portraicture or statue be taking and pleasing to the Ey, that signifies good luck, and success in business.

If a Husband Dreams he sees his Wife naked, it signifies deceit.

If a Wife Dreams shee sees her Husband naked, it signifies assurance and success in her enterprizes.

To Dream one sees his Lady of pleasure naked, signifies peril and danger by the craft and deceit of that Woman.

To Dream one sees his friend or servant naked, signifies discord and falling out.

To Dream that a Man sees himself naked, signifies sickness or poverty, and most commonly shame by means of some other person.

If any one Dreams he is naked in a Bath or in the Stews with a person he phancies, it signifies joy, pleasure and health.

To Dream you see a naked More, or some other black person, signifies sadness, melancholy and dammage.

If a Woman Dreams that shee lies stark naked in her Husbands arms, and yet it is no such thing, that presageth sadness to her by ill news: but when the Husband hath the same dream, it signifies amity, joy and profit.

When a Woman Dreams shee is in bed with a More, or else with a deformed person, whom shee scorns and hath an aversion for, that predicts sickness or discontent: If the Husband dreams the same thing, that signifies sickness or death

deth to his Wife or Mother.

To Dream that a Man is naked in bed with a handsom Woman, signifies deceit; and with a handsom Man, pain, trouble, loss, dammage and deceit.

To Dream one seeth or discourseth with his Father, Mother, Wife, Brother, Sister, or some other of his relations and friends, though they are dead, that signifies it is an advertisement for them to mind their affairs, and to behave themselves like good people in this world.

Of the Cloaths or Garments.

If any one Dreams he hath a suit, hat, or pair of new boots on, and that they please him, that signifies joy, profit, and good success in business.

If a Gentlewoman Dreams shee is dress'd in a French-hood, or any other Head-tire of a Townswoman, that prognosticates dammage and dishonor.

If a Citizen Dreams shee hath her head or body Dress'd like a Gentlewoman or Lady, that signifies honor, as well to herself as her Husband.

If a Man or Woman Dream they are meanly cloath'd, it signifies trouble and sadness.

To Dream one is married, signifies sickness or melancholy.

If a Man Dreams he is wedded to a deformed Woman, that signifies death, or some great discontent: if to a handsom Woman, that denotes joy and profit.

To Dream one hath gloves on his hands, signifies honor.

If any one Dreams his cloaths are all filthy with dirt or other ordure, or that he hath had cloaths, tattered, and much worn, that

signifies

signifies sin, blame and shame in the world.

To Dream your cloaths are embroidred all over with gold or other kind of embroidery, signifies joy and honor.

To Dream one hath a crown of gold upon his head, signifies favor with his Soveraign Prince, and that he shall be honor'd and fear'd by many, and receive many presents.

To Dream one is adorn'd with flowers and posies, signifies a short-liv'd joy and content.

To Dream one is well booted, or hath good shoes on, signifies honor and profit by Servants.

The contrary signifies dammage, disdain and honor.

To Dream one walks in the dirt, or among thorns, signifies sickness.

To Dream one walks in the water of some Torrent, signifies adversity and grief.

To Dream one shall be cloath'd with scarlet, that denotes dignity, places of honor, and great authority.

To Dream ones hat is torn or dirty, signifies dammage and dishonor.

If one Dreams he hath swellings, warts, or pustules in his body, that signifies he will become rich by the revenue of his Lands, or by the interest of his mony.

If any one Dreams that his flesh is swel'd by some apostume or ulcer, that must be understood of riches, according to the interpretation of the swel'd parts.

For the head is applied to the Master, the neck to him that Dreams; the teeth, or at least the jaws, gums and cheeks, signifie relations, friends

and

and allies; the shoulders, to Mistresses or Concubines; the arms, to Brothers, or the most affectionate relations; the ribs, to Women; the hands, to Servants that have the chiefest authority in the family; the legs and feet, to the life of him that dreams, or his chief Servant.

If any one Dreams he is become leprous, meazled, or full of the pox, that denotes profit and wealth with infamy: if it be a woman that hath this dream, shee will be acquainted with some great Lord, or at least with some generous person, who will bestow a good estate upon her.

Some Authors affirm, that to Dream such a dream, signifies that one shall be scoff'd at and despised by all persons by reason of some woman; but that however he shall obtain his ends.

If any one Dreams that he receives a blow with a sword by some of his Acquaintance, he will have reason to be pleas'd with him; if it be by an unknown person, he will make peace with his friends, and get advantage thereby.

If one Dreams that his wound is heal'd, he will boast of his valor, and gain honor by it in the opinion of the world.

If any one Dreams he hath the plague, his hidden store he will be discovered, and will run the risque of losing it.

Of Furious and mad Man

If any one Dreams he is a Demoniack, or otherwise possess'd by some evil spirit, he will receive benefits from his Prince, and be long liv'd.

If one Dreams he hath seen the Devil, that he was tormented, or otherwise that he was much frightned, that signifies that the Dreamer is in danger

danger of being checked or punished by his Soverain Prince or some Magistrates.

And quite contrarily, if one Dreams he strikes the Devil or some Persons he beleeves to be possess'd, and that he phancies he overcomes them; it is a signe that he that dreams thus shall overcome his Enemies, and vanquish them with glory and satisfaction.

If any one Dreams that he is turn'd Ideot and mad, and is guilty of publick extravagancies, he shall be long-liv'd, a favorite to his Prince, and gain pleasure and profit by the people.

If a Woman Dreams shee is become foolish, and is publickly guilty of folly and impudence, it is a signe shee will have a Boy, who in time will grow great: if shee be a Maid, shee will be speedily married, and that to an honest Man.

To Dream one is Drunk, is increase of Estate, and recovery of health; but when one dreams that he is drunk without drinking any Wine, it is an ill omen, and he runs the hazard of being disgrac'd by some bad action, and of being punished by Law. *Of Drunkards.*

If a Man Dreams he is drunk with Sack, Muscadel, or some other sweet and pleasant drink; it is a signe he will be belov'd by some great Lords, and grow rich thereby.

If a Man Dreams he is drunk with pure Water, he will boast causelessly of his wealth, and vaunt of another persons strength.

If any one Dreams he is drunk and vomits, he will run the hazard of losing his Estate by the violence of his Prince, who will force him to an accompt of his means ill gotten; or if he be a Gamester,

Gamester, he will lose all he hath formerly won.

If any one Dreams that being drunk, he is very much pain'd at heart, and in his Intrails; that is as much as to say, that his Domesticks or Servants will rob him of his mony, or destroy his fortune without his knowledge.

If any one Dreams he is grown lean and wasted, he will be disturb'd and have suits at Law, or some other ill business, that will occasion the loss of his Estate; or else he is in danger of falling sick: nevertheless if a Woman Dreams that her tongue is grown less and leaner then ordinary, that signifies unto her honor, wisdom, prudence and discretion, by which qualifications shee will be honor'd and esteem'd by all persons.

We have discours'd before in the 43 page of beheading, now we must explain the other sorts of punishment.

If any one Dreams that by sentence or judgement he was condemn'd to be hang'd, and that he imagins it was really executed, he will be dignified according to the height of the Gibbet or Tree whereon he was hang'd.

If the Dreamer be sick or afflicted, he will be freed from the disease, and in the end have joy and contentment.

If any one Dreams he condemn'd another to be hang'd, that signifies he will be angry with him whom he imagin'd he condemn'd; but in a small time after, he will place him in honor and dignity, which he will abuse.

According to the Interpretation of the Persians and Egyptians, he that Phancies he is hang'd

hang'd, broken on the wheel, whip'd or burn'd by sentence of Law, he will be rich, honor'd and respected for some time; but if he imagines that he was hang'd or burn'd by a fire that did quite consume him, he will inevitably perish in the end.

If any one Dreams that being to be hang'd he was deliver'd and came down to the bottom of the Gibbet, that person will lose his Estate and dignity.

If any one Dreams he hath eaten the flesh of a Man hang'd, he will be inriched by some persons, but it shall be by Foul practise and some secret crime.

Of Death and the Grave.

If any one Dreams he is dead, he will be subjected to some great Prince, will grow rich, and long-liv'd, though not without much envy.

If it seems that he is put into a grave and buried, that presageth he will die in a mean condition; yet some beleeve (groundedly upon experience) that to dream one is dead and buried, he that hath such a dream shall recover an Estate, according to the proportion of the quantity of earth that is laid upon him.

If a person Dreams he sees one that is dead, and that he beleeves him to be alive, that signifies he is sav'd, and that we must do what he saith; nay farther, it signifies assurance of the dispatch of business, and Gods blessing, who takes care to send us visions for our good, and for the salvation of body and soul.

Of

Of Games.

THe Spirit of Man being more inclin'd to things that recreate then the contrary, he dreams oftener of Plays and Pastimes then serious actions.

The Game of Chesse and Tables is the representative of a Field prepar'd for a battle; the two Gamesters are the two Generals of the Armies, and the Tables and Chess-men are the soldiers that make up the two Armies: wherefore if any one dreams that he plays at Chess with an acquaintance, it is a signe he will fall out with somebody that he knows; and if he imagines in his dreams that he wins, he shall be victorious over his Enemies; and on the contrary, if he dreams he loseth, he will be overcome and worsted in the combat.

If the Dreamer imagines that he hath taken many Men in play, that foretels he will take many of his Enemies prisoners.

If a King or General of an Army dreams he hath lost his Chesse-board, or that it is broken, or stolen from him, he will lose his Army either by the Enemies Assault, or else by plague or famine.

To Dream one plays at Cards or Dice, signifies deceit and craft, and that he is in danger of losing his Estate by some wicked persons.

To Dream you play at Tennis, signifies travel and pain to gain wealth by contention and injurie.

To Dream you have won at Dice, is a signe

that

that some Inheritance will fall to you by the death of some of your relations; for Dice are made of dead mens bones.

Of Playes.

To Dream you see a Comœdy, Farce, or some other recreation, signifies good success in business.

To Dream you see a Tragœdy acted, signifies labor, loss of friends and estate, with grief and affliction.

To Dream you see persons dance at a Ball, or that you are ingag'd in a Ball, signifies joy, pleasure, recreation and inheritance.

To Dream one plays, or sees another play upon a Lute, Violin or other musical Instrument, signifies good news, concord, and a good correspondencie between Man and Wife, Master and Servant, Prince and Subjects.

To Dream one plays or sees another play upon the Virginals, Claricords, or Organs, signifies the death of relations, or funeral-obsequies.

To Dream one danceth at a wedding, signifies sickness.

To Dream one hears Bels ring, signifies an alarm, murmuring, disturbance and commotions among citizens.

To Dream you play tunes on small Bels, signifies discord and disunion between subjects and servants.

If any one Dreams he sings, that signifies he will be afflicted and weep.

To Dream you hear singing musically, or playing in consort upon Instruments, signifies consolation in adversity, and recovery of health to those that are sick.

To Dream you play, or hear playing on wind Instruments, as Flutes, Flajolets, large or small Bagpipes, the Clarion, and other such Instruments, signifies trouble, contention, and being overthrowin at Law.

To Dream you hear Birds sing, signifies love, joy and delight.

To Dream you hear Hens cackle, or Geese cry, signifies profit, and assurance of the dispatch of business.

If any one Dreams he plays at any of those plays with which company use to divert themselves; as at *Questions* and *Commands*, *Cross Purposes*, *Blind-man-buffe*, *Hot-cockles*, *Barly-break* and many others; it signifies prosperity, joy, pleasure, health, and concord among Friends and Relations.

Of Running. If any one dreams he runs, it is a good signe; especially if he imagines he runs away, and flies in fear of another; that signifies security; and when one beleeves he runs after his Enemy, that denotes victory and profit.

To Dream people run one against another, signifies wrangling and disorder; if they are little Children, that speaks joy and fair weather; nevertheless if those Children are arm'd with sticks or staves, that foretels War and dissention.

To Dream you see a Hare or Hart running, signifies great wealth gain'd by address, and subtilty of spirit.

To see a Horse running, signifies prosperity and accomplishment of desires.

To see an Asse run, signifies misfortune: when a sick body dreams he runs, it is a very bad signe

And

And when a Woman dreams shee runs, that foretels disgrace and dammage.

Of some other humane Actions.

TO Dream one trades with a stranger in wool, signifies profit; in iron, loss and misfortune; in silk, satin, velvet, and other fine stuffs, profit and joy; in linnen cloth, the very same.

If any one Dreams he gathers up gold and silver, that signifies deceit and loss.

To Dream one carries wood upon his back, or that he is bucking or starching of linnen, blows the fire, turns the spit, and other things of mean concernment, signifies to the rich servitude, to the poor profit.

To Dream one makes Pies, Cakes, Tarts or Comfets; signifies joy and profit.

To Dream one makes tapistry, draws pictures, or dyes stuffs, that signifies joy without profit.

To Dream one comforts the sick, prescribes them remedies and medicines, signifies profit and felicity.

To Dream one makes Shooes or Slippers; to the Rich that signifies decay and poverty, to Artists it denotes the contrary.

To Dream one shaves or cuts anothers hair, that signifies profit to him whose hair we seem to cut, and to the Dreamer misfortune.

To Dream one manures and cultivates the Earth, it signifies melancholy to those that are not of such a condition, and to Laborers it signifies gain, and a plentiful crop.

To Dream you ride with a company of Men, is very lucky and profitable: but with Women, it signifies misfortune and deceit.

To Dream one is in woods or in meadows, and keeps Beasts; to the rich that signifies disgrace and loss; and to the poor and peasantry, it signifies profit.

To Dream that one is in a Tavern, and feasting with his companions, signifies joy and comfort.

To Dream you piss against the wall, and in truth it fals out sometimes that we do so indeed in such a dream, that signifies assistance of, or assistance in business.

To Dream you do your business in the fields, signifies joy, profit and health.

To Dream you take birds, signifies pleasure and profit.

To Dream you shoot in a bow, signifies comfort; discharge a gun, profit, deceit, and grief through anger.

To Dream you read Romances, Comœdies, or other diverting books, signifies joy and comfort.

To Dream you read serious books, and of some sublime Science, signifies benediction and wisdom.

To Dream you write letters to your friends, or receive letters from them, signifies good news.

To Dream you walk in the night, signifies trouble and melancholy.

To Dream you play the Mason, or cause a house to be built, signifies molestation, loss, sickness, or death.

Of Christian and Heavenly Exercises.

TO Dream one is at Church, and prays to God devoutly, signifies joy and comfort.

To Dream you make vows and offerings to God, signifies love and dilection.

To Dream that you see God's face, so as he communicated himself to Man, and that he seems to stretch forth his arms while we invoque him; signifies joy, comfort, grace, the blessing of God, and good success in business.

To Dream you see some Angel or Saint, signifies consolation, and advertisment to live well and repent of our sins: this denotes also good news, increase of honor and authority.

To Dream that you do nothing but talk idly at Church, and are drawn aside by bad thoughts, signifies envy and sin.

To Dream you see an Apparition or Spirit that seems of a comely aspect, and attir'd in white, that signifies joy and consolation: if he be deform'd and black, it signifies deceit, and tentation to sin.

To Dream you see a white Pigeon flying, which is taken in the sacred Scripture for the Hieroglyphick of the holy Ghost; signifies consolation, devotion, and good success in undertakings; provided they be done for the glory of God, and the good of our neighbor.

To Dream you see an Angel fly over you or

your House, signifies joy, consolation, benediction and good news.

To Dream that one speaks to the Holy Virgin, signifies consolation, recovery of health, and all good fortune.

Of the Sun.

THe Sun is the most lively image of God among inanimate creatures, and the holy Writ cals it the Throne or Palace of God; and as God is the principle of all fecundity, so is the Sun to this inferior World; which hath obliged some to bestow upon it the name of the Earths Husband, and Father of Gold, which is the most perfect thing that is found and drawn out of the bowels of the Earth, by reason of that well proportion'd temperament, which is known to Philosophers by the name of *temperamentum ad pondus*. The Sun hath been also call'd *the Ey and Heart of Heaven*, *the Spirit and Reason of the material World*, *the eternal Animal*, *the Animated Star*, *the Ey that never sleeps*, *the Ey of Justice*, *Father of Light and Generation*. The Sun represents unity, truth, light, fruitfulness, soverain Majesty, heat, abundance and riches, because he is (as hath been said) the Father of Gold, and ripens all the Fruits of the Earth.

To Dream you see the Sun come out of the Sea, or rise in our Horizon, signifies good news, and success in your designes.

To Dream you see the Sun set, signifies the contrary: yet some beleeve that it denotes good fortune

fortune to the party that Dreams.

If a Woman hath such a dream, it signifies shee'l have a Son.

To Dream you see the Sun, signifies dispatch of business, and revelation of things secret; to the sick it denounceth health, to the prisoner liberty, and a cure to him that is hurt in the Ey.

To Dream you see the Sun clouded, red or hot, signifies obstruction in business, death to your Children, or danger to your own persons or fore Eys; but such a dream is good to those that will conceal themselvs for some crimes, or for fear of their Enemies.

To Dream that the Sun descends upon your House, signifies danger by fire.

To Dream you see the Sun-beams come into your bed, when in bed, that signifies sickness by a feavor; but to dream she intirely shines all over your Chamber, signifies gain, profit, felicity and honor: this presageth likewise to married people, that they will have a Son who will be honorable.

To Dream you see the Sun obscur'd, or disappear, is a very bad dream, unless it be to those that have a minde to be unknown by reason of their offences; for to others, for the most part, it signifies death, or at the least loss of sight by some accident, or by some defluxion.

To see the Sun shine about your head, signifies to malefactors grace and pardon; and to those that are at liberty, it denotes honor and glory among their acquaintance.

To Dream you enter a house where the Sun shines, signifies the getting an Estate.

Of the Moon.

IF any one Dreams he sees the Moon shine, that signifies his Wife loves him extremely, and that she is well; it also denotes the getting of silver: for as the Sun represents gold, so the Moon doth silver; and as gold is taken for the heart of the world, so is silver for the brain.

To Dream you see the Moon darkned, signifies the death or sickness of ones Wife, Mother, Sister, Daughter, loss of mony, or danger in a voyage or journey, especially if it be by water; or else it signifies a distemper in the brain or Eys.

To Dream you see the Moon darkned, and grow clear and bright again, signifies profit to the Woman that dreams, and to the Man joy and prosperity; the Moon first clear and afterwards clouded, presageth the contrary.

To Dream you see the Moon in the form of a full and white face, that signifies to the Virgin speedy marriage; to the married Woman, that shee will have a handsom Daughter: If the Husband dreams it, it signifies that his Wife will have a Son. Such a dream is prosperous to Goldsmiths, Merchants, Jewellers and Banquers.

To Dream you see the Moon at full, is a good signe to handsome women of their being beloved by those that view them, but it is bad for such as conceal themselvs, as Theevs and Murderers, for they will be certainly discover'd; yet it signifies death to the sick, or to Mariners.

To

To Dream the Moon shines about your bed, signifies grace, pardon, and deliverance by means of some Woman.

Of the Stars.

TO Dream you see the sky serene, and the Stars clear and twinkling, signifies prosperity and advantage in a voyage or journy, good news and gain by all you do; and contrarily, to see them dusky and pale color'd, signifies all sorts of mischief.

To Dream you see the Stars disappear, signifies loss, and great vexation and cares to those that are rich, and death to those that are poor, such a dream is only good to those, that have committed some hainous offence, or study to commit it; for they may do it without any fear.

To Dream you see the Stars fall athwart the top of the House, signifies sickness, or that the House will be uninhabited, or burn'd by accident.

If one Dreams he sees the Sars shining into the House, it signifies that the chief person of the family will be in danger of death.

To Dream you see several happy Comets, or other Stars with streaming tails, signifies future evils by War, Pestilence and Famine, with are the scourges wherewith God chastiseth mortals.

Of

Of the Rain-bow.

TO Dream you see the Rain-bow in the East, is a good omen to the poor and sick; for the former will recover their estates, and the later their health: and if you dream you see it in the West, to the rich it is a good, to the poor a bad signe.

To Dream you see the Rain-bow directly over your head, or near you, signifies change of fortune; and most commonly the death of the Dreamer, and ruine of his family.

Of things Infernal.

IF any one Dreams that he sees the Devils, it is a very bad signe; for such a vision cannot bring along with it any good tidings; to the sick it foretels death, and to the healthful it signifies melancholy, anger, tumults, and violent sickness.

And to Dream one sees Hell as it is describ'd, and that he hears the damned Souls groan and complain through the extremity of their torments; it is an advertisement that God sends to the Dreamer, to the end he may amend his life, and that repenting of his sins, he may throw himself upon God's mercy.

If any one Dreams the Devil speaks to him, that signifies tentation, deceit, treachery, despair, and oftentimes the ruine and death of him that dreams.

To Dream one is carried away by the Devil, it is a worse Dream; yet I find that no dream de-

lights

fights the Dreamer ſo much as this; for being awak'd, he is raviſh'd with joy that he is freed from ſo great an evil, for which he ought to return God thanks, and beg of him that he would be pleas'd to ſend him his good Angel to guard him, and fight againſt that wicked Spirit, which ſtands always ſentinel to ſurprize us.

To Dream you ſee a Serpent or ſeaven-headed Hydra, ſignifies ſin and temptation.

To Dream you ſee the Dog *Cerberus*, whom the Poets feign to be the Porter of Hell, ſignifies ſin, and arreſts by Serjeants.

To Dream you ſee the damned plung'd in the fire and flames, and ſuffer great torture, ſignifies ſadneſs, repentance, grief, and a melancholique diſtemper.

To Dream you ſee the Devil, as he is drawn by Painters and Poets, *viz.* black and hideous, with horns, claws, and a great tail, ſignifies torment and deſpair.

To Dream you ſee *Harpies*, which are infernal creatures, half-Women and half-Serpents, or elſe furies, ſuch as the Poets feign them to be, that ſignifies tribulation and pains occaſion'd by envious perſons, and ſuch as ſeek our ruine, ſhame or death by miſchief and treachery.

To Dream you are deſcended into Hell, and return'd thence, to thoſe that are great and rich it ſignifies misfortune, but it is a good ſigne to the poor and weak.

To Dream you ſee a dead Man that ſaith nothing, ſignifies that he that dreams will be ſubject to the ſame paſſions and fortune as the party deceaſed had when alive, if he know him.

If

If any one Dreams that a dead Man takes away his garments, robs him of his money or food, it is a signe of death to him, or to some of his neareſt relations and friends.

To Dream a Man that is alive and in health is dead, that ſignifies trouble, tribulation, and being overthrown at Law.

To Dream you ſee a Man die a ſecond time that is already dead, ſignifies the death of your neareſt relations of the ſame name and Sirname.

To Dream you are erecting a Tomb, that ſignifies marriages, weddings, and birth of Children, but if the Dreamer imagines that he ſees the Tomb fall to ruine, that ſignifies ſickneſs and ruine to him that Dreams, and his family.

If any one Dreams he is dead, he will be ſubject to ſome great Prince, and become rich, though he be much envied.

If it ſeems to him that he is buried and inter'd, he ſhall have as much wealth as he hath earth laid over him.

If any one Dreams he is buried alive, he is in danger of being unhappy and unfortunate during his life.

If any one Dreams he had to do with a dead Woman, he will be lov'd and maintain'd by ſome great Lady.

To Dream that one goes to the funeral and Interment of any one of his Relations or Friends, or of ſome great Lord, is a good ſigne to the Dreamer, who undoubtedly will get an Eſtate by means of his Relations, or elſe marry a fortune to his own content.

DREAMS

DREAMS

Interpreted

ALPHABETICALLY.

A.

To Dream that you

Are cloath'd with Silk, signifies honor.

Are Drunk, signifies sickness.

Are girt with an old girdle, signifies labor and pains.

Are inchanted, signifies secrets and sorrows.

Are kiss'd by Men of great quality, signifies consolation.

Are stark naked, signifies loss and dammage in your Estate.

Are turn'd Physician, signifies chearfulness.

Are turn'd into a Tree, signifies sickness.

Are unsettled in your thoughts, signifies joy.

Ascend a Ladder, signifies honor.

Ascend a very high mountain, the same thing.

Ascend up to Heaven, signifies grandeur.

To

B.

To Dream that you

BAthe your self in a clear Fountain, signifies joy.

Bathe in stinking water, signifies shame and false accusation.

Bestow a knife upon any one, signifies injustice and contention.

Bestow a ring upon any one, signifies dammage.

Bite your nails, signifies wrangling & vexation.

Blot or teare your paper, signifies the well-ordering of business.

Bray or pound pepper, signifies melancholy.

Build a Church, or erect an Altar, that some person of your kindred or family will be made a Priest.

Build a House, signifies comfort.

Burn a House, and see it burning, signifies scandals that will be thrown upon you, and loss of Estate.

C.

To Dream that you

CArry a Bow, signifies desire or torment.

Carry a Crown of gold in your hand, signifies honor and dignity.

Carry a Faulcon upon your fist, and walk with it, signifies honor.

Carry hot Bread, signifies accusation.

Carry a young Mayd, signifies joy.

Catch Sea-fish, it is a bad signe.

Cleanse a Well, or fall into it, signifies injury.

Come out of a Coach, signifies being degrade[d] from

from great honor; and disgrace upon a criminall account.
Command any one, signifies trouble.
Commit adultery, signifies future debates.
Cut barly-bread, signifies rejoycing.
Cut Bacon, signifies the death of some person.
Cut your fingers, or see them cut by another, signifies dammage.

D.

To Dream that you

Descend a Ladder, signifies dammage.
Destroy any place, signifies deceit.
Discourse with the King, signifies honor, when absent.
Discourse with your Brethren, signifies vexation.
Discourse with *Jesus Christ*, signifies consolation.
Discourse with the Virgin *Mary*, signifies joy.
Discourse with great Lords, or to go into any place with them, signifies honor.
Dispute with Philosophers, signifies profit and gain.
Do good to any one, signifies jollity.
Do the Act of Marriage, signifies danger.
Draw out your Teeth, signifies death.
Drink clear water, is a good signe.
Drink hot water, signifies sickness.
Drink Milk, is an extraordinary good signe.
Drink Sophisticated wine, the same.
Drink stinking water, signifies violent distempers.
Drink Vinegar, signifies sickness.
Drink white-Wine, signifies health.

To

E.

To Dream that you

EAt Apples, signifies choler.
Eat Bacon or salt-meats, signifies murmuring.
Eat Beans, signifies sickness.
Eat Carrion, signifies sadness.
Eat Cheese, signifies profit and gain.
Eat Fleas, signifies disquiet.
Eat Mans flesh, signifies labor and trouble.
Eat Roots, signifies discord.
Eat Rost-meat, signifies falling into sin.
Eat a Salade, signifies evil, or sickness that will happen.
Eat Salt-meat, signifies a disease.
Eat Silver, signifies wrath and anger.
Eat Variety of meats, signifies loss.
Eat white-Bread, signifies gain.

F.

To Dream that you

FAll in the Dirt, signifies treachery, or disturbance by some person or other.
Fall into the Water, signifies death or danger to your person.
Fall into a clear Fountain, signifies honor and gain.
Fall into a Pit or ditch, signifies the loss of a cause or suit at Law.
Fall into a troubled Fountain, signifies accusation.
Fall on the ground, signifies dishonor and scandal.

Fall

Fall upon a Bridge, signifies obstruction.
Feed, or bring a Lamb to the slaughter, signifies torment.
Feed Oxen, is a good signe.
Feel a burning, signifies danger.
Feel a heat, signifies grief.
Fell Trees, signifies loss.
Fight with Serpents and Adders, signifies the overthrow of Enemies.
Find a Bird's-nest, is a good signe.

G.

To Dream that you

GAther Apples, signifies vexation from some person or other.
Gather black Grapes, signifies dammage.
Gather Flowers, signifies mirth and jollity.
Gather white-Grapes, signifies gain.
Give any thing to one that is dead, signifies loss.
Give, or take physique, signifies living in poverty.
Go a hunting, signifies some accusation.
Go to Masse, signifies honor and joy.
Go over a broken Bridge, signifies fear.
Go over a Ditch upon a small plank, signifies deceit by Lawyers.

H.

To Dream that you

HAndle or chew Gold, signifies anger.
Have gray Hairs, signifies gain, profit and joy.
Have a little Beard, suits and controversies at Law.

Have a long Beard, signifies strength or gain.
Have long Hairs on your Head, signifies honor
Have a new suit of Cloathes, the same.
Have new Shoes and Stockins, signifies com-
fort.
Have old ones, signifies sadness.
Have a new Girdle, signifies honor.
Have an old worn Girdle, signifies dammage.
Have a red Garment on, signifies blood, o
bleeding.
Have Rods in your hand, signifies jollity.
Have a Staffe in your hand, signifies sickness.
Have two Heads, signifies company.
Have weak Arms, signifies torment.
Have your Arms dryed up, is a very ill signe.
Have your Beard shav'd, signifies tribula-
tion.
Have your Hair cut, signifies loss.
Heare an Asse bray, signifies dammage.
Heare Beasts, signifies gain.
Heare Bels ring, signifies disgrace and trouble
Heare Birds chirpe, is a good signe.
Heare Clocks strike, signifies infamie.
Heare a Cock crow, signifies prosperity.
Heare Dogs barke, and to be disturb'd thereat
signifies the overthrow of Enemies.
Heare Hens cackle, or that you catch them
signifies joy.
Heare a Raven croake, signifies sadness.
Heare a Shaking, signifies deceit, which will
happen to the Dreamer in the place where
he dreams.
Heare the sound of Organs, signifies joy.
Heare, or see Thunder, signifies injurious
lan-

language by the evil tongues of envious persons.

Heare your Wife scold, signifies great torment.

I.

To Dream that you

IMbarque in a small Vessel, signifies sickness.

K.

To Dream that you

KIll a Man, signifies assuredness of business.

Kill your Father, is a bad signe.

Kiss a Person, signifies loss.

Kiss a Person deceased, signifies long life.

L.

To Dream that you

LOok upon your Hands, signifies sickness.

Lose your Eyes, signifies the death of some good Friend.

Lose your Keys, signifies anger.

Lose your Teeth, signifies honor.

Lose your Teeth, signifies also, the death of some near relation, or intimate Friend.

Lie with a Whore, signifies certainty in dispatch of business.

Lie with your Mother, the same.

M.

To Dream that you

MAke Candles, signifies rejoycing.
Make a Breach, signifies molestation.
Make an Ointment, signifies vexation and trouble.
Make your Will, is a bad signe.
Manage business of great concernment, signifies obstruction.
Marry your Sisters, signifies danger.
Marry a Wife, signifies loss.
Marry, signifies dammage, and sometimes death.

N. and O. have nothing.

P.

To Dream that you

PLay with a Dog, is a good signe.
Pluck the Hair off of your Head, signifies loss of Friends.
Put up prayers and supplications to God, signifies happiness.

Q. hath nothing.

R.

To Dream that you

REceive audience of the King, signifies gain.
Receive a gift of the King, or some Prince, signifies great joy.

Receive

Receive obstruction by an Adversary, signifies Expedition of business.

Ride on a white, gray, or dappled Nag, signifies prosperity.

S.

To Dream that you

Sail in a Ship, or you see Ships sailing, is a good signe.

See an Asse, signifies malice.

See an Asse sitting upon his Crupper, signifies laboriousness.

See the Air serene, is great gain.

See the Air cloudy, signifies expedition of business.

See Ants, signifies contention.

See Trees, or are climbing them, signifies future honor.

See withered Trees, signifies deceit.

See Trees bearing fruit, signifies gain and profit.

See Trees without blossome, signifies expedition of business.

See Silver eaten, signifies great advantage.

See Candles burning, signifies anger or contention.

See Candles that are not lighted, signifies a reward for something you have done.

See Ravens flying, signifies complaint and sadness.

See burning Coals, signifies shame and reproach.

See dead Coals, signifies expedition of business.

See a Crosse carried along, signifies sadness.

See Cream ſpilt upon you, ſignifies the infuſion of ſome grace by the Holy-Ghoſt.
See a Raven fly over you, ſignifies danger and dammage
See white Horſes, ſignifies joy.
See black Horſes, ſignifies ſadneſs.
See Horſes Pace, ſignifies mirth.
See red or rone-color'd Horſe; ſignifies proſperity.
See Horſes of ſeveral colors, ſignifies expedition of buſineſs.
See a Gelding, ſignifies accuſation.
See a Horſe mount, ſignifies proſperity.
See Dragons, ſignifies gain.
See Fire fall from Heaven, ſignifies ſtrange things that will enſue.
See armed Men, is a good ſigne.
See Men in armes come againſt you, ſignifies ſadneſs.
See armed Men fly, is a ſigne of Victory.
See your Beard dry, ſignifies joy.
See your Beard pull'd up by the roots, ſignifies great danger.
See the Moon Pale, is joyfulneſs.
See the Moon fall from the Firmament, ſignifies ſickneſs.
See the Moon decreaſe, ſignifies the death of ſome Prince, or great Lord.
See the Moon died with blood, ſignifies travel, or pilgrimage.
See the Moon darkned, ſignifies ſadneſs.
See the new Moon, ſignifies expedition of buſineſs.
Seet wo Moons appeare, is increaſe of honor.

See

See Ships full fraighted with goods, signifies prosperity.

See Ships indanger'd by a Tempest, signifies peril.

See a troubled River, signifies annoy, and discontent.

See a River flow into your House, signifies plenty of riches.

See a River flow out of your House, signifies that your life is in danger, or some loss that will accrew by injury done to you.

See a clear River glide along, signifies security.

See the King or Queen, signifies honor and joy.

See red Roses, signifies joy and recreation.

See your self become a Husbandman, signifies great toil.

See your self hurt with iron, signifies dammage.

See your self fight with the Devil, signifies gain.

See your self turn'd Woman, signifies sickness.

See your self turn'd into a Hen, signifies disquiet.

See your self sitting or lying in a Church, signifies change of apparel.

See your self chang'd into a Tree, signifies joy and profit.

See your self sick, signifies sadness, or imprisonment.

See your Picture drawn, signifies long life.

See your self in a Bath, signifies anguish.

See your self thrown into a Fire, signifies sickness, or violent heat occasion'd by a feaver.

See an Eagle fly over your head, signifies honor.
See Birds fighting, signifies adversity.
See Birds fly over your head, signifies prejudice by Enemies.
See black-Birds, signifies tribulation.
See a swarme of Flies, signifies Enemies and unreasonable persons that will scandalize you.
See a Lamb or young Kid, signifies extraordinary comfort.
See fire burning, signifies a deluge, or change of place.
See one command, signifies anger and authority.
See fat Oxen, signifies a fruitfull year.
See lean Oxen, signifies scarcity of provisions, and famine.
See Oxen plowing in the field, signifies gain.
See black Oxen, signifies danger.
See Oxen go to water, is a bad signe.
See Mayds that are singing, signifies weeping.
See the Beam of a house fall, signifies the death of some Grandee.
See the top of your house burn, signifies the death of your Lord, Wife, or Friends Wife.
See Tapistry or Pictures, signifies treachery, deceit and cozenage.
See a Giant, or a large siz'd Person, is a good signe.
See the body of our Lord, signifies honor.
See Shee-goats or Wolves, signifies that you will be rob'd.
See one beheaded, signifies sickness.

See the Meat you have eaten, signifies loss.
See a comely countenance, unlike your own, signifies honor.
See a black Face, signifies long life.
See a Fountain spring up in your house, signifies honor and profit.
See Fountains, or beleeve that you are inchanted, signifies sadness.
See Children born, signifies dammage.
See an Oven burning hot, signifies change of place.
See your deceased Brothers and Sisters, signifies long life.
See a Woman naked, signifies the death of some person.
See your Mother living, signifies joy.
See her dead, signifies misfortune.
See your Friends or Relations dead, signifies joy.
See Breasts full of milk, signifies profit.
See a Hen with her chickens, signifies dammage.
See a Hen lay eggs, signifies gain.
See a Bed well furnished, signifies joy.
See broken Eggs, is an ill signe.
See it rain, signifies great riches.
See live-Fish, is an all signe.
See fishing Nets, signifies rain.
See the Sun clear, signifies assuredness among great Persons, who will accomplish their designes.
See the Sun in a cloud, signifies danger to the said great Persons.
See the Stars of Heaven, signifies loss to the Emperor,

Emperor, or your own Lord.
See the Sun and Moon fall together, is an ill signe.
See old Shooes, signifies loss.
See your Cloathes burn'd, is an ill signe.
See darkness, signifies sin.
See a Flock of Birds, signifies suits at Law.
See your self in black Cloaths, signifies joy.
See Persons hanging on a Gibbet, signifies dammage and great afflictions.
See many Serpents, signifies that you will be deceiv'd by a Woman.
See old Folks, is a bad signe.
Shoot in a Bow, signifies honor.
Sing Hymne or Psalme, signifies hindrance of business.
Study the Sciences, signifies chearfulness.

T.

To Dream that you
Take away a Mayd by force, signifies poysoning.
Take away a Woman, signifies change of place.
Take Bees, signifies profit and gain.
Take Blood, signifies a pain in the fundament.
Take Hold of ones nose, signifies fornication.
Take hold of the Privy-members, signifies that you have lost the faculty of procreation.

Take

Take a Sparrow-hawke, signifies gain.
Take your Cloaths to put them on, signifies loss.
Talk with an Enemy, signifies you must have a care of him.
Talk with your sonne, signifies dammage.
Tame wild Beasts, the same thing.
Tast sweet things, signifies subtilty.
Trade in Swine or Lead, signifies sickness.
Tread grapes, signifies the overthrow of your Enemies.

U.

To Dream that you

UNcover or discover an Altar, signifies joy.
Undo a Man, signifies sadness.

W.

To Dream that you

WAlke apace, or run, signifies gain.
Walke in a Forrest, signifies trouble.
Walke in a Garden, signifies joy.
Walke upon holy Ground, is a good signe.
Walke upon Thorns, signifies the destruction of Enemies.
Walke when your feet are sore, signifies fasting.
Walke with four-footed Beasts, signifies sickness.
Wash your beard, is sadness.

Wash

Wash your face, signifies repentance of your sin.

Wash your feet, signifies molestation, and disturbance.

Wash your Hands, signifies disquiet an vexation.

Wash your Head, signifies deliverance from danger.

Wash your self in the Sea, signifies loss and dammage.

Wear a Crown of gold upon your Head, signifies wrangling or contention.

Wear or have a parti-coloured Crown, signifies the temperature of the weather.

Worship God, signifies joy.

Write on Paper, signifies accusation.

Write on, or read in Paper, signifies News.

X. Y. Z. have nothing.

This

THis (courteous Reader) is all I can acquaint you with concerning Dreams, making it my requeſt, that you would not pin your faith upon them ſo far, as to create any diſturbance within your ſelf thereby. It is ſaid that Dreams, for the moſt part, are but fables; and I often find this Proverb true: and when you underſtand that meats are the cauſe that Dreams are good or bad, joyful or ſad, pleaſant or diſturbing, you will then be ſatisfied that they fall out as well by accident as neceſſity; and conſequently, that you ought not wholly to depend upon them. Thoſe Dreams that may have a true event, proceed from wiſe and ſober Perſons, that are gifted with a ſettled mind and ſolid judgement: for they that are of a contrary temper, can have no Dream that deſerves an interpretation, or that can poſſibly happen. The Affections and afflictions diſcompoſe the minde, and have more power to make it extravagant Sleeping then waking. Too large a quantity of Meat or Wine, or the deprav'd quality infus'd into them by a thouſand kind of ſauces and ingredients which are added thereunto, or otherwiſe, not being taken at certain Hours, all theſe things debilitate and ſtupifie the body, diſturb the minde, and produce confus'd and extravagant Dreams, which are altogether inſignificant, and which ſhould rather oblige the wiſe Interpreters and Explainers of them to cenſure ſuch Dreamers, then to afford them any hope of good ſucceſs. So that you ſhould judiciouſly diſcover the condition you are in when you Dream, before you give credit thereunto.

A TREATISE OF PHYSIOGNOMIE.

Publiſhed in French
By the *Sieur Marck de Vulſon*, Knight
of the Order of S. *Michael*;

AND

Tranſlated into Engliſh
By *J. G.* of the Inner Temple, Gent.

LONDON:
Printed by *J. C.* for *William Crooke.*
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A TREATISE OF PHYSIOGNOMY.

THis Treatise must necessarily prove advantagious and beneficial, not only because it concerns every individual person, but also because there are few men of what quality or condition soever, but are interested in things of this nature. The Divine, Philosopher, Physician both of soul and body, the good Christian in the regulating of his inclination, the Gentleman that earnestly desires an honest and agreeable conversation, may gather from hence something which may prove an additional advantage to him in his profession; in fine, every person may hereby attain to the knowledge of himself, which is to be valued above all treasures and riches imaginable. The Divine is here concern'd, because that those extraordinary Agitations that are laid open to his

view, which anticipate reason, do oppose virtue, seduce the will, and consequently are the chiefest causes of sin. Wherefore the Doctor in Divinity that treats of our ultimate end, and the means to obtain it, ought necessarily to extend his knowledge to subjects of this nature. The Philosophers both natural and moral, are deeply concern'd, and bend their minds to this subject. The Natural Philosopher, who contemplates on the Nature of Man, enters into the discourse concerning their Actions, without which it is impossible to attain the knowledge thereof. The Moral Philosopher perswading men to Virtue, and dissuading them from Vice, demonstrates how our disordered appetite ought to be curbed by the greatness of our resolution and moderation: And I do here declare their nature and subtilty, in what sort of people they are most vehement, and in whom also moderate.

The devout Preacher that perfectly understands by these symptomes the age, sex, nature and property of those persons with whom he converseth, may beyond all dispute create strange alterations in the minds of his Auditory. I remember a Preacher in a famous City, who had so great an influence upon the affections of his Auditors, that he could at his pleasure draw abundance of tears from them, and upon the change of his discourse convert their grief into joy. The reason is this, because that he himself being much addicted to that kind of passion, and exquisite in the art of moving his Auditory thereunto, he could perswade to whatsoever his phancy led him. The same benefit may be made by all O-

rators,

tors, as Ambassadours, Lawyers, Magistrates, Captains, and all others, that would perswade a multitude. Much might be said of this matter, but I will touch it briefly elsewhere, as also the remedies suitable to the defects we shall find or judge of by our art.

And as this Treatise is of great advantage to the Physician of the Soul, it is no less to the Physician of the Body; for there is no violent affection but creates some extraordinary alteration in one of the four humors of the Body. And all Physicians agree in this, that of all extrinsick causes of distempers, one is, (and that none of the most inconsiderable) the violence of some extraordinary passion: for although it hath unhing'd their brains, as well as the Natural Philosophers, to find out the cause how an operation lodged in the understanding can alter the body, and move the humors from place to place; yet they all concenter in this opinion, that they are the product of a certain natural Sympathy, and the subordination of one part to the other; and that the Spirits and Humors treat their passions as Lords and Masters. So that the Physician understanding what passion causeth the disease, may very well inferre from thence what humor abounds; and consequently, what is to be purged, what remedies to be applied, and how it may for the future be prevented.

If all these Professions pre-mentioned have a share in this discourse, the good Christian indisputably, whose life is a war-fare upon earth, he who makes it his chief study to extirpate vice and cultivate virtue, he who pretends to be piloted

by reason, and not to be tyrannizd over by any prepostrous affection; This person (I say) can better dive into, and meditate upon this matter, he can soon find out where these Serpents and Basilisks nestle, which draw out the pretious blood of his soul; he can discern where the thorn is fixed that pierceth his heart; in fine, he will find out his domestique enemies that always disturb his peace, molest him in prosperity, and debase him in adversity; make him dissolute in pleasure, and desperate in sorrow; furious in passion, trembling in fear, and languishing in hope. It was under such temptations as these, that St *Paul* did punish his body, 1 *Cor.* 9. 27. *Castigo corpus meum & in servitutem redigo.* I keep under my body, and bring it into subjection. These were the members that the Apostle exhorts us to mortifie here upon earth; saying, *Mortificate membra vestra quæ sunt super terram.* Seeing then how the life of a spiritual man ought to be employed in the expugnation of these importunate *Jebusites*, doubtless it is a matter of great concernment for him to understand the nature of his enemies, their stratagems and dayly incursions, even to the chiefest Citadel of his Soul, I mean the Spirit and Will.

Nor is the Christian alone concern'd in the exact knowledge of his passions, but also the Gentleman and prudent Politician by prying into the nature and quality of his affections, and restraining their irregular motions, will be Master of a most complaisant deportment and presence, and by this means may gentilely insinuate himself into the friendship of other men. When he travels

travels into forrain parts, he may discover to what passion the people are most inclinable: for as I have found by experience, there is no Nation in *Europe* but hath some extraordinary affection, as Pride, Anger, Uncleanness, Inconstancy, Gluttony, Drunkenness, Idleness, or some such passion. It is a matter of great moment in society, to understand the inclination of the company you associate with; and that conversation cannot but be agreeable, where the passions of the parties are moderated. I will say nothing of Magistrates, who may by Physiognomy understand the disposition and inclination of their Inferiors and Subjects.

But to close up all, the subject of this Treatise I am upon comprehends the principal object which the ancient Philosophers ever aim'd at, and wherein they placed the greatest part of their felicity; that was, *Nosce teipsum*, Know thy self: which knowledge consists in the exact experience that every man hath of himself in particular, and an universal knowledge of men in general.

The way for a Man to know himself.

IT is very requisite and necessary that he that will take upon him to judge others, should above all things truly understand his own inclination, and by what passions his soul is most swayed; for there is no man that enjoys the benefit of the common air, but is more inclinable to one

passion then another. Now the means to attain to such a knowledge, are these, First, a strict observation of your natural constitution; for the cholerique are subject to impetuosity, the melancholique to sadness, the sanguine to pleasure, and the Phlegmatique to sloth and drunkenness. Then, consider what company you most phancy, they are the mirrour wherein you may take a survey of your own self; for every individual person affects him that most resembles himself.

Of the Disposition of Nations.

THe Heart being the seat of our passions, the spirits and humors concur, assist, and incline it to such operations. Hence we may draw an undeniable and advantagious consequence, that persons are subject to different passions, according to the disposition of the heart, body, and the humors thereof, and that the same passions affect divers persons variously: for, as we see fire prey upon iron, wood, powder, or towe, in a different manner; for in wood it is kindled with some difficulty, and not easily extinguished; Tow is suddenly fir'd, and as readily put out; but Iron is heated with great difficulty, and with as great difficulty quenched; Gun-powder is catcht at in a moment, and can never be put out, but consumes: So you will meet with some men that are not easily provok'd to anger, and yet with much facility mov'd to mirth, and such for the major part are Phlegmatick: many English men

are

are of this temper. Others are suddenly passionate, and appeas'd in a moment: this is usual in the Sanguine; and there are more *French* of this humor, then of any other Nation. Others are with much difficulty offended, and afterwards will hardly be reconcil'd: The *Italians* and *Spaniards* are often found of this temper. Some are all fire, inflam'd in a moment, and quit not their endeavours of revenge, till their hearts are almost consum'd with anger. This confirms the old Proverb, *Animi mores corporis temperamentum sequuntur*; The disposition of the soul follows the temperament of the body. And as in diseases of the Body every wise man understands best his own grief, so in distempers of the mind every one knows best his own inclination, which the *Virtuoso subjugates* by his reason.

We may confidently and inoffensively conjecture, by the testimony of approved Authors, that the People and Nations which inhabit the several parts of this vast Universe, have strange and opposite dispositions. As the Northern Inhabitants are usually bigger, stronger, and fitter for labour than the Southern, whose bodies are weaker, but their spirits more subtile. But you must understand, that those of the middle Region, who lye between the North and South, are not subject to extream heat or cold, and yet able to undergo both. We will briefly discourse of every one in particular.

Of the Nature and conſtitution of the Southern People.

AS to their bodies, they are cold and dry, of a ſmall or middle ſtature, their eyes black, and like the Northern people, are ſtrong and ſtout, ſo that the weak conſtitution of theſe is ſupplied by the extraordinary indowments of the mind. They are taxed with cruelty: peruſe the Hiſtory of *Africa*, *Leo Afer*, and the diſſentions of the *Carthaginians*; for to give them their due, all tortures had their originall from them, as Impaling, Exoculations, Excoriation, breaking upon the Wheel alive (which the *French* ever deteſted; but by reaſon of horrid treaſons committed among them, they borrowed theſe punishments of their Neighbours) and to the end that no perſon ſhould imagine that this cruelty is the product of their education, which nearly approacheth to the nature of the *Americans*, who banquet it among the dead carkaſſes of their enemies, and quaffe their blood. If any perſon objects, that the ſame or like cruelty is committed by the people of the North; I will intreat him to take it into his conſideration with this difference, which is, that the Northern people are tranſported to fury by the heat of their courage, and openly purſue their revenge, where being provok'd; and their paſſion allay'd, they are eaſily appeas'd; but thoſe of the South are not ſuddenly mov'd, but being once urg'd, they are not without difficulty reconcil'd. In their exploits of war, they always ground

ground their hope upon Policies and Stratagems, torment their conquer'd enemies with great indignity and cruelty, even in cold blood; a brutish and sordid temper, which partly proceeds from an instinct of fury, that bad education and the inveterate desire of revenge creates in their nature; but to speak more properly, augmented by the inequal distribution of humors, and those humors by the inequality of the Elements: those elements are ballanced by a coelestial influence, and the bodies of men transported by those Elements; the Blood infus'd into the Body, the Life into the Blood, the Soul into the Life, and the Understanding into the Soul; which though freed from passion, yet through her proximity, she cannot but participate of her Neighbours imperfection; this people having many of their humors exhal'd by the heat of the Sun, melancholy, which is most predominant in them, remains, and like the sediment or lees of wine, is the more exasperated by their perverse disposition; men of this constitution are altogether implacable. For, this people is addicted to study and contemplation (which suits well with their melancholique humour;) They have afforded excellent Authors and Inventors of many Noble Sciences, as Natural History, the Mathematicks, Religion, the Influence of the Planets, and other things.

Of

Of the Northern People.

THey are tall of Stature, big, phlegmatique, ſanguine white, and flaxen-hair'd, ſociable, of a ſtrong voice, the skin hairy, great eaters and drinkers, and leſs inclin'd to contemplation, by reaſon of the abundance of humors which diſtemper their ſpirits, and obſtruct their faculties. Yet they have invented, though uninſtructed, ſome famous Arts, as Printing, Artillery, the caſting of Metalls, and other Mechanique Arts; and being the Sons of *Mars*, they always lov'd Armes, the levelling of Mountains, turning the Currents of Rivers; wholly addicting themſelves to Hunting, Husbandry, and other labouring exerciſes; ſo that it may very well be ſaid, that their ſpirit conſiſts in their hands; yet are they eaſie to be wrought upon, fickle and inconſtant, not very religious, yet free from jealouſie: their eyes are for the moſt part grey, or red, which according to *Ariſtotle* denotes a good quality; the red, cruelty and auſterity, as *Pliny* and *Plutarch* obſerve of *Silla*, *Plato* and *Auguſtus*.

Their blood is full of ſlender filaments, which ſignifies ſtrength and courage. The Southern people have a more fluid blood, like the Hare, which ſignifies fear. They are hot and moiſt, and very fit for procreation. Of all Nations, they have ever been moſt populous, as you may obſerve in Hiſtory by their Colonies. They are apt for generation, but not to carnal concupiſcence, as thoſe of the South: which different qualifications (ſaith

(saith *du Laurens*) hath by prudent Nature been bestowed upon every Climate, that those who are capable of generation, should not be over-addicted to pleasures, and others that want internal heat and moisture, delight in wantonness, to stir up their desires, without which they could never continue humane society.

Of the People of the Middle Region.

THose of the North are not Politique, but very valiant; those of the South, on the contrary, are weak, but Politique; but these of the middle Region, are adorned with a thousand qualities fit for society; who understanding throughly the limits prescribed to subjection and authority, are able to frustrate the policies of the Meridional, and to oppose the fury of the Septentrional people. *Vitruvius* is of opinion, that a Commander ought to be made choice of among these people. The Northern do not much phancy the pen, and the Southern hate the Pike; those of the middle temper affect both the one and the other. They learn of the *Switzers* to give downright blowes, and of the *Spaniard* the *Estocado*; are temperate, or like Neuters doe in some measure participate of both these two extreams, retaining most of the nature of the neighbouring people. This is sufficient for a general observation of these Nations: wherefore since all Nations have their vices as well as virtues, let us not reproach those of the South with their sobriety, nor blame the licentiousness of

of drinking in those of the North; they are faculties peculiar to these people, and that not without reason; for if the Southern people should feed high, wanting internal heat to procure digestion, they would fall into dangerous distempers; and the Northern could not possibly live so soberly, by reason of the continual thirst proceeding from their inward heat: and this should have been ruminated upon by many Authors, before they had proceeded to their condemnation.

Farther; if the *Græcians*, *Ægyptians*, *Arabians*, or *Chaldeans*, are accus'd of Superstition, Sorcery, Cowardize, or Uncleanness; yet let them not be so far rejected, as to be altogether despis'd; for they have also somewhat that may beget in them an esteem, as Learning, the Arts, Knowledge, Philosophy, Religion, Precepts for humane Society to walk by, with which they have furnished the habitable World.

Nor ought we to detract from the industry of the Northern, any more then the frailty of those of the Middle Region; for every single person among them is sufficiently stor'd with good qualities to ballance his Vices. Now let us enter upon the discourse of the practice and custom of those Nations we most frequently converse with.

Of

Of the French.

THe French intirely affect, and with patience obey their Superiors; and *France* is the Country where Monarchy is truly exercised; nay, it is a Crime there to question the latitude of the Regal authority. They are a Nation valiant in Arms; but the Cavalry are better then the Infantry: they understand not the Intrigues of Treachery, chiefly in the general: shee is invincible when she is united, and when she is to engage with Forrainers. Their first impetuousness is soon calmed, which is the reason shee could never keep a strange Countrey any continuance of time, and is only able to destroy her self; by this means they have been conquered by those over whom they have triumphed. The end of their War hath little dependance upon the beginning of it. There are no Men in the World that have a more gentile behaviour, a more manly deportment, a fixed look, motions and gestures agreable to the whole body: this comliness is an ornament to the virtue of their Grandees, and shrouds the imperfections of the meaner sort: Let them attire themselves, or salute after what manner they please, nothing in nature seems better or more gracefully perform'd. The Neighbouring Nations ridiculously deceive themselves in their endeavours to Ape them in their Mode; by the same variety of garments and positure, not knowing, that there are some Men, who by reason of their complaisant and

good

good carriage, are pleasing in all things they undertake, and that others, upon whom Nature hath not bestowed the variety of those habits, render themselves unpleasant and ridiculous, by endeavouring to imitate them: for Virtues, Vices, and all other secret motions of the mind may be easily represented; but because our senses are hid in such deep cells, it is a piece of difficulty to discover whether we are mov'd by real affections, or we only suit our selves to the times.

In like manner it is an easy matter to counterfeit Humility, Hatred, Love and Piety; but those things that are acted no more by the agitation of the mind, then the outward use and ability of the body, it is impossible for you ever perfectly to imitate them, it being contrary to Nature. How gentile and active is the grace of the body in her motions? a pleasant facility in discourse, an Harangue that proceeds not from the heart, but only sallies out at the Lips? How all these things being most excellent qualifications in the French conversation, you cannot without much difficulty do as they do, unless your Genius naturally inclines you to it. Finally, the World can never return *France* what shee deserves, for her Hospitality; for shee seems to set open the Temple of Humanity for all strangers, to shelter them in their misfortunes: shee respects not the Country, but the spirit of the Man; nor do they suffer themselves to be transported with the vulgar error of other Provinces; they do not punish strangers for the accidental fortune of their education, they being also mov'd by the impulse

a candid and simple love to vertue; they admire them without envy, and afford them means to enrich themselves, especially men of excellent parts, from what quarter of the world soever they come. And also by way of retaliation for so great civility, she hath that commendation which the whole Universe bestows upon her, as also the fortune and renown of those she hath advantagiously receiv'd as Members of her Body. Nor is there a necessity here that Forrainers should unlearn the customes of their Native Country, or constrain themselves to imitate the *French*, provided they be not proud, savage, nor barbarous; nay, shewing some strange carriage in your conversation, they become so curious, that they begin to devote themselves to it, stamping a greater esteem upon what is Forrain, then that which is Native; nay, sometimes commending some misfortune in life or body, provided it be of forraign extract: for it is often seen, that the discourse of a stranger, through the mistake of his language, hath merited favor, and acquir'd the opinion of great knowledge, because it is unintelligible. The populace really reverence those that are fortunes favourites, not through fear, custome, or instruction: on the other hand, those that are placed in the highest Sphere of Grandeur, are in the same manner honoured by their inferiours in favour of race; but they cannot endure pride and arrogancy; if you seem to Lord it over them, they blush at obedience. That affability that attracts men by the artifice of the Aspect, the sweetness of looks, and familiar discourse, wins the Grandees more affectionate Servants, then the greatness of

their

their power, wealth, and the blood it self is more vile in their esteem then honor; the ambition of the Nobility in particular, frequently redounds to their own or their Countreys injury; being not to be perswaded by penury to embrace merchandizing, or any other profitable vocation. They will imitate the Grandeur of their Ancestors by an irregular ambition, and think it a dishonour to the Nobleness of their blood, to descend to a popular way of living: So that the empty name of Nobility, and an opiniónative appearance of living splendidly without business, makes them patiently beare the greatest anxieties of body and mind, which are coextensive with their life; and this great courage, though it flatters it self, and seems to be a degree remov'd from any thing that is disgraceful, doth often through necessity suffer it self to be transported to sordid actions; either by the ill-management of domestique affairs, or doing some publick violence, or letting themselves loose to act publick crimes, only to repulse their poverty. Merchandize is of less esteem then it deserves, considering the great advantage that accrews thereby. Other Nations are not of this temper: Nay, in *England* they are not of this opinion, that Nobility is hereby dishonour'd; but in *France*, not only the antient families contemn it, but the Merchants themselves, when they are inricht, as if asham'd of themselves, prefer their issue to a more noble employment, and a more elevated degree of honor then that of their Parents. Now the greatness of the *French* courage is not more evidently apparent in any thing, then when they labor under-hand for an Office, wher-

the poor, though never so virtuous, have for a long time been repuls'd: they glory in the impoverishment of their families, becoming indebted, and impairing their Estates, provided they raise themselves above their equals, either by a disadvantagious honor, or a present gain surreptitiously obtain'd, that may re-establish their decay'd family; and without doubt this unlimited desire of honor, unless it destroys it self, will in the end tend to the dishonour of Courts, Tribunals, and Seneschalships of men of low condition, and mean and abject spirits: For many persons sooner gain vast heaps of wealth by vile and mechanick Arts, then those that are remarkable for the antiquity of their race, and that inherit the Estate of their Parents, according to the quality of their Ancestors. So in the private pursuit after honor, they that are the meanest both in extract and spirit, often carry it then those that are of a more antient house, who do not consume their wealth in the purchasing of dignity with that obstinacy, as those that are upstarts do, who being rich, hasten to procure that Nobility for their Heirs, which others have by inheritance. Now as the most generous wine when new, is most frothy; so the Infantry and Young men of this Nation, being solely addicted to civility, and when they are more mature, to prudence, is ordinarily accompanied with an indiscreet boyling, and over-bearing impetuousness; in this age they affect a vain licentiousness, sometimes of Raillery, sometimes of scoffing at those they are unacquainted with, and in all things would appear with a boldness and courage that stands in awe of no person:

their spirits are airy, and hurried along with the slightest rumor that is whispered; now impatient at the tranquility of peace, and as soon disturb'd with war: they make a ridiculous appearance, and exceed the very impulse of their natural galliardise in relation to women; they laugh without cause, and spare no person; their spirits are never at rest, and this discovers their discontent in their various agitations. Yet there are some who in the beginning of all business palliate themselves with a kind of prudence, that is not real, which for that reason carries a fairer shew and appearance, as if they were men of mature discretion: they hear one another discourse with a modest look, seeming to interweave subtilty with courtesie, which is the reason they call it by the name of coldness; but then also their counterfeit and dissatisfying virtue, and their impatience is such, that cannot long bear that sail. Now those that are equally temper'd, of which person *France* is no ways destitute, that can rejoyce and bridle their mirth by the reins of true prudence; men of this temper cannot be sufficiently esteem'd, because they represent unto us the lively image of chearfulness. But this is as it were fatally linked to the *French* humor; they are very affable to strangers in their own Country, but elsewhere they can scarce demean themselves with that mutual civility one to another: and is it not almost an incredible thing, that so affable and courteous a Nation cannot agree among themselves in forrain Countries? In what place soever the *French* are, out of their Native Country, especially if in a despicable condition, and that they stand in need

of

the assistance of others, they are most cruelly envious one towards another; they privately detract one from another, and at length proceed to a publick hatred, and go to Law before forraign Judges, who deride them for their malice, and sometimes by a few of this temper, judge of all, as if they were altogether restless, and destitute of that love which commonly unites together the Natives of the same Country: but they do yet worse, when in the very bowels of *France*, for private grudges, which are disallowed by the Magistrates, they use one another as Gladiators; so that it is in vain for *France* to be at peace, since she draws as much noble blood then, as the war it self exhausts. Yet these mischiefs, and if there be any more in the customs of the *French*, ought to be silently passed over, in consideration of the vertue of those who are so well regulated, either by their maturity of age or wisdom, that they permit not themselves to swim down the torrent of the vices of their own Country. In such may be seen an admirable affability, which is not disguiz'd, nor lies in ambush to ensnare those with whom they are conversant: they do not give up themselves to any deceit or secret enmity; they entertain all persons honourably that have access unto them, or seek their acquaintance, and treat them according to their merit or quality. When a Stranger is received as an Associate, it is sufficient if he manifest himself not openly scandalous, or too ill-advis'd; nor should you, as in other places, observe the customes and modes of other persons, lest they offend you, but the wit: you must be studious to render your self

worthy the *French* Conversation, who have a ri
and refined wit: now there is nothing in huma
society more acceptable or delightful, then t
generous candor worthy a man that is well bor
of so civiliz'd and polite a conversation.

Of the Qualifications of the Eng lish.

ENgland, as if shee made up another Wor
in the Ocean, contains all sorts of humor
in the whole Universe; shee being heretofor
very Valiant in Military exploits, hath afford
matter for many Fables publish't in divers La
guages, as if nothing that was excellent, an
could enter into the imagination, but might b
attributed to the Inhabitants of *Great Britai*
It is a most fertile Isle, which is the reason th
the vulgar live free from care; in so much tha
being strangers to the customs of other Nation
she hath not that bashful modesty which doth ag
grandize the Nobility, and sweetens the humor
of the people: Nay, their very Manufactures, b
reason of so much wealth, and so great ease, re
main rude and imperfect; for those that are to
exercise any Art, Trade, or Vocation, ought ac
cording to the usual custom, to be bound Ap
prentice for seven years; and when they becom
Masters, as if they were never to work mor
they take other Apprentices under them, upon
whom they bestow some slight instructions, and
then put them in their shops. As for their own
part, they recreate themselves in the Neighbour
ing

fields, if it be fair, as well on ordinary as festival days; and if it be foul weather, they divert themselves in Taverns: Hence it is that their manufactures are not so well made, as they might and ought to be, because they are left to their Apprentices, and that those that employ them press them to hasten their work. Yet there are industrious Artificers to be found among them, that work so artificially and exactly, that it is a sufficient testimony they are not dull spirited, but that they are grown careless through too much ease. The common people are not less haughty and untractable towards strangers then towards their own Nobility, who are punished for the plenty of their Country, by their contempt of them; and for this reason, sometimes hate and detest the fertility of their Land. Nevertheless, for the generality, they behave themselves with great reverence towards the Nobility, whom they inclose in a small number, which they call Lords. It is no disparagement to render all the services imaginable to these Grandees; and they themselves are sufficiently sensible of their own power; and look not upon others, but as from an high and elevated place. The *English* are usually of a grave temper, retir'd within themselves, as if they were to take advice: they singularly admire the manners, spirit, inclinations, nay, the common actions of their own Nation, insomuch that they despise all others. But assure your self, they will not be injurious to you; for they are a very compassionate people, and cannot endure to see a man suffer. In their salutations or letters, they never stoop so low as the

usual terms of the civility and courtesie of this age, unless they have had their education in forrain Countries.

The people are much addicted to maritime affairs, and are good Souldiers, both by Sea and Land: but gluttony, which is usual, especially among the common sort, hath sometimes destroy'd whole armies. They despise all dangers, nay, death it self, but with more impetuousness then judgment. They are much addicted to the subtilty of litigiousness and Law-suits, retaining still as it were a smack of their first original from the *Normans*, whence they issued. They maintain their antient Laws so strictly, that they make a conscience of altering or abolishing those that ought to be altered. As for Philosophy, the Mathematiques, Geometry, and Astrology, there is no opinion in those Sciences, how prodigious soever it be, but hath found one or more Patrons among the *English*. As for Religion, the apprehension whereof is most powerful among them, they hurry themselves herein with so much passion and obstinacy, that they defend the opinion they have once embraced, be it good or bad, maugre the infliction of the most rigorous punishments. Now those that are strangers among them, ought to be careful that they judge not of the whole Nation, by some few persons only, and those possibly of the vulgar; nor must a man always steer the same course to fashion himself to such variety of humors; the rude populace being once warm'd with anger or wine, proudly insults over strangers; and then 'twere more then folly to imagine you can resist them with equal force and

and arrogancy: there is no safety in such proceedings, and it is to little purpose to defend your cause with confidence, before an incensed multitude; and worse, to make a shew of the greatness of your courage: you may better appease them by a mild and peaceable complaint, and intreaties will allay their fury. This course must be taken in Cities, and in a rabble; but if you are single with equall strength, you must in appearance make a shew, at least, of the heighth of your courage, which cannot put up affronts. But the Magistrates, Nobles, and Judges, are so favourable to strangers, that they suffer no outrages done to them to go unpunished, provided the whole multitude be not guilty, whom it is easie to accuse, but for the most part difficult and inconvenient to punish. Nay, strangers are so much favoured, that sometimes they will execute the Natives, and only banish strangers who are guilty of the same crime. The Nobility are also naturally inclinable to a courteous reception of strangers, and endeavour by an honest ambition to have the reputation of their affability; so that no person can repent he travel'd into *England*, unless he be altogether barbarous, brutish, and unworthy the society of Great men. Yet when you meet with those that Lord it too much in their behaviour or insulting Language, it behoves you also to be high, lest peradventure they entertain mean thoughts of you through their own greatness, or the submissiveness of your discourse, which must not run so low a pitch as is usual in *Italy* or *France*, for then they will slight you, being unaccustomed to such kind of civility.

Of the Constitution of the Scots.

THe Temper of the Scots is such, that they are easily inclinable to an affable and courteous Conversation: As for the stature of their body, they exceed many Nations, and enjoy all things in common with the French, the fertility of their Country excepted. There is no people more mindfull of their race, in so much that sometimes they will rather disgrace their family by their poverty, then be silent of it, and for a small time conceale their parentage and quality, though it be unseasonable to discover it.

For in a Region more fertile in Men then fruit, there is a necessity that many should be impoverished, that are descended of a very noble family, who wandring up and down the World, and conceitedly boasting of the Nobleness of their Blood, do move the Hearers more to Laughter and Pitty, then belief. Nay in their own Country they are very inhumane one towards another, and proceed with such animosity, that many times they come to blows in multitudes, and transmit their mortal hatred to their Heirs. They make no scruple of revenging murder by murder, and burning by burning; and that not only by open force, but by ambushes and fraud. In brief, they count nothing dishoneſt or misbecoming, provided thereby they glut their sight with beholding the misery of their Enemies; and that hath been more deplorable formerly, then it is at present; for though their antient Kings could not prevent

vent this disorder, yet the most Serene King of Great *Britain*, *Charles* the Second, that now wayes the Scepter, hath brought it to passe, by his wisdom, prudence, justice, and other virtues. The Scots easily beleeve whatsoever their hope prompts them to; they are soon provok'd, and as soon appeas'd. They are better at gaining then keeping; whether it be that their minds being too large for their fortunes, they let themselves loose to too great liberality, and take delight in shewing their wealth; or whether being deceiv'd by the Custome of their Country, when they have gain'd a sufficient competencie to maintain them in *Scotland*, they never more fear poverty; not considering that expence, and the price of commodities, is proportionable to the quantity of gold and silver in every Country. They have a strange kind of prodigious success in all their Enterprises, in so much that no Men can endure more in War, or behave themselves more couragiously in a battle. The Muses are never better treated, nor with more tenderness, then when they fall into the hands of the Scots, they being capable of City-business. Their industry adapts them to any fortune or course of life whatsoever. As for those that wander about here and there, and travel without honorable employments, having no other advantage but what they extort from their own Nation, and have scrap'd some means in a strange Country, they are the proudest beggars in the World.

Of

Of the Manners of the Irish.

THe Irish that are remote from Cities and Civility, being for a long time accustomed to poverty, endure all sorts of air and food with an admirable patience. They satisfy their hunger with victuals easily procur'd, or with beef half raw; and that which is prodigious in this Nation, is, that the love of ease, which renders Nations effœminate, hath hardned the Irish, and made them fit for War. For through *Idleness* they scarcely understand what belongs to manuring or sowing the ground; they content themselves with pasturage, and that which the Earth freely yields them to feed their flocks. They exercise no Art, nor Trade, judging it a derogation to their nobility, of which they make a great shew: and thus they passe away their days in a villanous idleness, and had rather resist those many discommodities which proceed from their barbarousness by patience then laboriousness; and understand so little of pleasure, that they are insensible of misery. They defend themselves against the injury of the rain and cold with a single mantle, and being addicted to hunting, grow as swiftfooted as wild Beasts. If they are weary or benighted, they are content to make the Earth their bed, where they will take out their usual nap, and not be wakened by the injury of the weather, though covered all over with snow, or dropping wet with rain. They are obstinate in their Vices, hating labor, and therefore

fore incapable of any good thing. Given to theft, and all sorts of toile that resembles hunting. These are the defects of the Common people: as for the Grandees, many of them are excellently qualified in mind, and are sincerely faithfull, which they enrich with Virtues worthy Persons of their quality; and they that live in Cities, and pleasant places, are of a most affable and sweet disposition: which makes it apparent, that the barbarity of these savages proceeds not from the quality of the Isle, but of their own proper nature.

Of the Customes of the Germans.

THe Germans are great Drinkers, as appears by their own confession; and they incline not to this Vice out of delight only, but beleeve it a point of civility and affability; in so much that there are some Princes among them, with whom you have no shorter nor better way to ingratiate your selves: for the Germans think they cannot entertain a stranger more nobly, then when they treat him with a banquet, where they sit a long time eating and drinking: and assure themselves of the favor of those Guests that refuse not to be drunk with them. They phancie a clear disposition, and a simplicity of nature; and on the contrary, hate all those that seem to practise subtilty; whether it be that they cannot keep their own secrets, by reason of the wine they drink, or because that their spirits are as it were choaked up in their bodies, they

suspect

suspect the subtilty of other Persons. The Citizens are made choice of for Magistrates, and they promote not persons of a refined understanding to the Tribunal; but use great diligence to discharge themselves of their Office, and preserve the Laws of their Ancestors. As for the people, they are so obedient to their Superiors, that even in matters of Religion they referre themselves wholly unto them, and it seldom falls out otherways. As to Learning, they seem to be more desirous to teach then learn, and write more then they read; for it is part of their Creed, that their fame increaseth by the number of the Books they publish. They are of a dull temper, but able to undergo labor: so that others understand better, but the Germans more. Their speech relisheth of the antient simplicity, and they set no value upon our modern Learning. They are great Travellers, and when return'd, retaine the customes they have learn'd abroad, or at least seem to do so. It is very rare for a stranger to reside long there, or to gain any honor; it is a kind of injurious name, to be call'd stranger among them. They understand not what perfidiousness is, no, not they that are hir'd Soldiers. They are a simple people that cannot conceal their hate, free from fraudulence, and all kind of capital crimes. Uncleanness is rare, and secretly carried, not as in other places where they boast of it; for these Men, like the most continent Women, detest this Vice. Prudence is not frequently found among them, yet sometimes you may meet with such solid and mature judgements, that they easily cabinet their

own

own faults within their breast, and smile at the miscarriages of others. There are also among them high and lofty souls, in whom the dulness of the Country is moderated by a lively and active spirit, especially those that have had much Commerce with Forraingers. They are a valiant warlike Nation, yet not altogether incompatible with Peace. They wage War slowly, and with great deliberation; but having entred upon it, it continues long. They are dextrous in handling all sorts of metals, and industrious in a thousand kind of Arts, as having Invented Printing and Artillerie. They are of a sincere and candid disposition, who being free from envy, really commend the actions or inventions of other persons, even to excess; especially in their absence. The Nobility are very studious to conserve the Grandeur of their Lineage, and beleeve they degenerate and taint their blood, if they match with a family inferior to their own.

Of the Low Countries.

THe People of the Low Countries are very like the Germans in their manners, of whom they also are a part. There is no Nation in the World more industrious in Mechanique Arts; Shee hath a strange aversion for Idleness, which is the reason shee observes so good a *Decorum* in the Education of her Children. They are incapable of deceit, and make their own fidelity the Standard to judge others by; but once deceiv'd, never more trust the Deceiver. There

are

are always among them some Eminent persons for Learning and State-Politie; for where the People are gentile and lively spirited, you meet with few that exceed the ordinary mediocrity; as on the contrary, among those that are naturally heavy, there are sometimes found such strong testimonies, and such elevated Souls, that they subscribe to no other whatsoever. The Chiefest among the *Hollanders* in that Government of the Republique which they themselves have set up, do in all things follow the constitution and inclinations of the People; induced thereunto, either by a natural propensity, or a cunning piece of prudence; but those that are under the Subjection of *Spain*, behave themselves more haughtily; by reason whereof, this Nation may be said to have as it were a double Nature. Yet this they have in common among them, they infinitely affect honor, and there is no shorter Cut to their favor, then to respect and reverence them. They are very tractable to those that flatter them, and are not very much grasping at distinctions, because they expect greater from you; But it often happens that in the twinkling of an eye they change their love into hatred. The vulgar sort in all the Provinces have a very great esteem of the outward appearance of liberty, and the fruitless testimonies of the unequality of Liberty it self; so that they are easily won to you, if you cherish their rude and rustical jests, conforming your self to them in all things, and associating with them as equals, though you are their Superiors by many degrees.

Of

Of the Customs of the Italians.

THe Italians have a spirit capable of all things, and are addicted to Vice or Virtue not through any inconsiderate violence, but with election and judgement; they are very courteous in their Entertainment, and make use of all gestures of the body and persuasive expressions, to give you an assurance of their affection. They are not easily wrought upon to dissolve the bond of friendship; and when they have contracted it, there is no danger but they will expose themselves to, rather then violate it: but if they once hate, their enmity is the more dangerous, because they can craftily conceal it, and yet retain the remembrance of an injury receiv'd deeply engraven in their mind: when offended, then are they most serviceable to you, to the end that they may the better prosecute their revenge under the masque of friendship, when occasion is offered: nay, their hatred is long-liv'd, and lasts for a continuance, and oftentimes they are with as much facility provok'd, as with difficulty appeas'd. Their tempers are attended with a severe and melancholique prudence; so that it is a hard matter for them to support the chearfulnes and gayety of others; and being unaccustomed to do or say any thing at random, and without designe, they censure others by their own custome, and by a superfluous kind of nicety, observe the meaneſt gestures in the eyes and discourse of others, thereby judging of their temper

temper; so that their constant agitation with suspicion and care, is a sufficient Punishment for their sinenes: nay farther, this is observable among them, that they being reputed too vain, their company is unpleasant; for a man can never enter into an intimacy and freedom of familiarity with them, because he always thinks they always stand sentinel, and like vigilant Spies set over the actions of others intend to make an inspection into them. Poysoning and Incontinencie of all sorts is very common in this Nation; but above all, they are inhumane in their revenge, and the Highwaymen among them spare very few that they rob. There is nothing so sublime, but the Italian will attain to, through the sharpnes of his wit; hence it frequently happens, that many of them raise themselves by their Industry from the lowest degree of Poverty to the highest dignity of honor and riches: for the obtaining whereof, they spare no pains, toile, nor submission it self. They have a spatious soul, capacitated for State-affaires, and fit for all sorts of fortune. They are great Husbands, that foresee events afar off. They subscribe to no Nations for Learning; and in general it may be affirm'd, that you cannot find elsewhere greater or more sanctified Virtues, nor more Villanous and horrid Vices.

Of the Disposition of the Spaniard.

THe Spaniards always and constantly retain the habits and disposition of their Ancestors; they are robust, and patiently undergo labor; not that laboriousness that is exercis'd in Husbandry, nor in Arts or Trades; but that which is proper in War, as Vigilancy, Hunger, Thirst, Cold, Heat, in a word, the observation of Military Discipline: for they being conceited with what they once have in expectancie, judge that the chiefest part of Virtue consists in the slighting evil and danger. They are proud and ambitious, nor are they hurried on to several designes with violence, and know as well how to overcome, as improve a victory. They being also opiniona-tive in all sorts of danger, neither the Time nor Enemy can overcome them; and it is a business of no small difficulty to stagger their resolution, to which they seem to be suited both by nature and discourse: but the words with which they magnify themselves and their own Nation, nay their very countenance, which agrees with their swelling expressions, are unwelcome to the Hearers; and their conversation is odious to those that are of an ingenuous temper. They are better in company then single: They love to be well accoutred, and boast of their Apparel; being very niggardly in other things, and abstinent in eating and drinking: full of Rodomontado's, especially to those that either stand in awe of them, or indulge their humor. Their fruga-

lity and sobriety is wonderful, not only in *Spain*, where it is extreme hot, but in all parts where they live at their own proper expense; then a small quantity of bread and a little salad will satisfie them; but when they are at another mans Table, they feed as if they had a Legion in their belly, ravenously and gluttonously. Besides, Indigencie is no Allay to their Pride; for you may find among them some rascally Coblers, that bear as much saile, and are bladder'd up more then Persons in the highest degree of honor among other Nations. Nevertheless many of them have more ostentation then reality; They for the generality contenting themselves with pitiful pay in some Garrison, where they miserably pass away their days. They are inwardly close, and move slowly in all business: are fit to attend upon and execute long-winded designes. They can suit themselves either to Peace or War, as the times require, and usually overcome by the Assistance of their silver; by which means they have triumph'd over the most invincible Nations: and it is very customary with them to make use of the pretext of Religion to promote what they undertake, or procure reverence to themselves: They Cloak their avarice with the veil of God's Worship, and yet have such prodigious success in all their attempts, as if they only fought the Battels of the Almighty. Now that which is most commendable in this Nation is, that in so great a scarcity of Men, they yet keep under their Subjection, by their great prudence, so many large Provinces that are so far distant one from another. There is nothing idle or impertinent

ment in their discourse, but a conversation agreeable to ingenious spirits, that are capable of all things. When they begin to treat or enter into friendship with a person, there is nothing so charming, and you must entertain them at the same rate; but if they once, through Pride, come to extol themselves, it lies on your part to give them an equal return. If fortune hath subjected you to their discretion, you must be humble and submissive, and prodigal in commendation of them and their Country; and as they are liberal in their promises, so you must not scruple to give them a verbal engagement, though beyond your ability, to get out of their custody.

Of the Ages of Man.

PHysicians affirme, that there are certain universal Causes, which incline our bodies to divers infirmities; in like manner there are general Causes which lead our minds into divers passions. First, the Youthfull are naturally Arrogant, Prodigal, Incontinent, Wilful, Active in the accomplishment of their desires, Mutable, soon satisfied, nay surfeted with pleasure; soon displeas'd, but not very malitious; are very credulous, full of hope, follow outward appearance and vanity more then that which is profitable; soon mov'd to compassion: their boasting proceeds from the want of experience; for they will glory in their strength, and the beauty of body and mind, because they have not yet made a sufficient essay of what they can attain

tain unto; nor are sensible of their own imbecility, which is the reason they have a better conceit of themselves, then in truth they ought to have. Their prodigality is the off-spring of the confidence of their strength and ability, by which means they think they shall be greater gainers. Their Incontinencie, Audacity and Confidence proceeds from the heat abounding in them; and those that are of a hotter constitution, are more subject to these Affections: they are very inconstant, and seldome continue in one mind, which partly proceeds (as I conceive) from the various alterations in their Bodies, which easily work a change upon their desires; and partly also for want of mature resolution and solid judgement, because as they usually change their opinions, so do they alter their determinations.

Old Men are quite contrary, for because they have been deceiv'd, they assure themselves of nothing; promise nothing, are dubious in all things, take all in the worst sense, and never represent any thing to themselves, but what is evil; are suspitious and mistruitful, which are the effects of that fear that freezeth their heart, and of that experience they have of the Infidelity of men: are very Avaricious, Contentious, Incensed at every inconsiderable thing, yet weakly; are Pensive, which I find to proceed from the frost in their blood; are fastidious and discontented, for *Ipsa senectus morbus est*, Old age it self is a perpetual malady; they are obstinate in their opinion, and many of them blame young men for their want of experience and practice, phancying to themselves, that wisdome and under-

standing

standing is found no where but under a Night-cap, hence ariseth that spirit of contempt, by which they debase young men: and as Travellers for the most part discourse of the prodigies they have heard and seen in forrain parts, so old men relate the things they have seen or heard in former times.

By these two extremes you may easily judge of the temper of those that are arriv'd at their Manhood; who are strangers to the Confidence and Presumption in young men, and also to the fear and diffidence that is in those that are Aged: so they marry honesty and profit together.

Before I come to the Constitutions of Men, it will not be improper to give you a description of the temperature of Women.

Of the disposition of Women.

WOmen are naturally more inclinable to mercy and pity then Men, by reason of the tenderness of their constitution. Besides, they excel men in piety and devotion, which I presume is occasion'd by that knowledge they have of their inability to undergo labor, affliction, and bear with injuries offered; and this is the reason they have recourse to God, by whose goodness they are protected: nor are they so violently hurried on to incontinency as men are, for want of heat, as also for that innate modesty that is in them: yet they are extreamly overrul'd by four passions, The reputation of beauty, or some sparks of Ingenuity; also Envy the

Daughter of Pride, for they are immoderately disturb'd at the Beauty, Goodness, or Estate of their Equals: whence ariseth another passion, which is very unnatural to them, and pernicious; for Envy is the Whetstone of their Tongues, which sharpens their Language to Murder the reputation of their Neighbors. The fourth, which is most notorious to all persons, is their Inconstancy, according to that Antient Proverb,

Quid levius pluma? flamen; Quid flamine? ventus; Quid vento? Mulier; Quid Muliere? nihil.

What's lighter then a Feather? Sound: then Sound? the wind:
Then wind? a woman: nothing then womankind.

This Inconstancie is a branch of the same root as that in young men, which is a defect of prudence and judgement in their Determinations: for those that truly deserve the name of wise, are not over-hasty in their Resolves, but produce them with much considerateness and deliberation; which is the reason that they weigh well those Circumstances which may obstruct them in their Affairs. But Women and young Men, generally, are precipitate in their resolutions, and seldome accomplish them; because they draw conclusions without judgement, and meet with some Remora in the Execution, which necessarily forceth them to a Retractation. This is the source of that perpetual chat that is often among

Women

Women: for the space of half an Hour would tire five men in discourse, and make them barren of matter; but three Women met together will never cease, nor yet want a subject to furnish them with prittle-prattle.

Of the Humors.

HAving declar'd in general the Inclination of the Inhabitants of the Septentrional, Middle and Meridional Regions, as also the passions of every Nation in particular, especially those with whom we most converse; and likewise what Passions are predominant in old Men, young Men, and Women: it is now time for us to proceed to understand the Constitution of the Melancholique, Phlegmatique, Cholerique and Sanguine.

Of the Melancholique Constitution.

THe Melancholique are for the major part black, cold, dry, rough-skin'd, with thin, harsh and curled hair, meagre in body, great eaters, have the joynts of their body outwardly visible; are slow, backward in their resolutions, Dreamers, Diffident; Suspicious, Ingenious, and generally malitious; persons of few words, which they put forward with a designe to sound those that approach them; They are Close, Hypocri-

pocritical, Conceited, Enemies to all Drollery and Privacie, Retir'd within themselves, and Lovers of Solitude, not very accostable or Communicative; affect but few persons, and those coldly too; soon mov'd to anger, though upon small grounds; and Covetous, by reason of that Diffidence which ever accompaines them, fearful that their Estate will decay; Enemies to those they have offended, as well as those they offend, Vindicative, Irreconciliable, or at least you must not too much depend upon their Reconciliation; In a word, they are extraordinary virtuous or vicious.

Of the Phlegmatique Constitution.

THe Phlegmatique are naturally moist, white and soft-skin'd, their joynts are hid, they cannot endure labor, are Timorous, sleep well, and are often provok'd to Leachery; their Eyes running; are indifferently capacitated for Learning, when they abound not with phlegme, but otherways they are of a dull capacity; their hair and nails grow much, their mouths always water; if it be white and fluid, it is a good signe, if viscous, the contrary: are seldom thirsty, drink very rarely, unless it be at meales; their urine is white, their eyes heavy, have but little appetite, a slow digestive faculty; where their complexion is pale without a mixture of red, they are laxe in body; as for the temper of the mind, they have much of the dulness and slowness, but neither the spirit nor malice of the Melancholique; that coldness

oldness that freezeth their heart, makes them more distrustful of themselves then others; They are fearful of undertaking, and losing their designes: and it often happens, through their ignorance of the means, they are irresolute in their Counsels, timorous in the Execution of them; are not extraordinary inveterate in their hatred, nor very fervent in their Love.

Of the Cholerique Constitution.

THe Cholerique are lean, of a pale yellowish complexion; have bitterness in their mouth, and roughness in the throat; are very thirsty, little spittle, often troubled with the head-ach, vomit green or yellow stuffe that is very bitter; their Ordure is hard, almost burnt up; they sleep little, their urine is clear, almost of the color of fire. As to their minde, they are Dexterous in all things, Proud, Haughty, Desirous that all persons should obey their Commands, Enemies to the least disobedience, Impatient in the Execution of their Enterprises, Rash in their Counsels, little minding the Advice of others, unless it be to find a person that is of their own temper, and undertakes the performance of their wills; Injurious, not very Offensive; but soon pacified, unless you seem to bear in your memory the offence they have given, otherwise they study revenge, and mortally hate those they have offended.

Of

Of the Sanguine Complexion.

THose that are Sanguine are generally very strong and courageous, and when the blood abounds have a tickling or sharp itching all over the body; their mouth is full of bladders, their urine red: as to the qualifications of their mind they are Jovial, Lovers of Recreations, Enemies to sadness and vexation, avoyding disturbing and thorny businesses and Contests, Desirous of Peace; freely committing the Management of their Affaires to others, referring themselves wholly to them, loving those that discharge them without any occasion of Complaint; are Courteous and Gratious; nor are they soon mov'd to injure any person; or if they are constrain'd to it, 'tis in words, rather then otherways, and soon bury in oblivion the injury done to them: Take delight to please others, and are generally Liberal.

Of Speech.

WOrds do more lively represent the true Idea of the Mind, than any of those things before mentioned. *Diogenes* wondred that Men would not buy earthen ware without tryal by the sound whether they were whole or crack'd, yet were content to purchase Men by the sight, without a tryal of them by discourse; whence arose that Proverb so frequently used by *Socrates*,

crates, and approv'd by the Antients, *Loquere, ut te videam*; Speak, that I may see thee: for the passions do swell so much in the mind, that they must of necessity have some vent; as *Elihu* saith of himself, *Behold, my belly is like new wine, which for want of vent bursts new Vessels asunder.*

I have sometimes made inquiry of several persons, what was their opinion concerning the inclination of some sort of Men; and I found that the best observation they made of others, proceeded from their own manner of speaking. You may easily observe whether Mens discourse tend to their own commendation, whether they boast of their Valor in War, of their knowledge, of their natural parts or estate gain'd by their own Industry, and conclude, that such persons are of a proud temper. If their discourse be lascivious and obscene, without doubt the heart affects what the tongue discloseth: if any one talks largely of eating, drinking or feasting, desiring one dish now, and shortly after another; such persons are for the most part Epicures: if they storm in outrageous language, they are Choleraique. So one may easily guess at an Ambitious, Covetous, Envious, slothful Person, and the like. As for the Lazy-Companion, he will often entertain you with trivial discourse, as of the length of the days, that the Clock in his opinion goes false: What shall we do? saith he: he disturbs himself more by thinking what he hath to do, then another at his labor: he is crafty in nothing, but only framing excuses to keep himself out of Employment: there is no calling he can

can pitch upon, but what is dangerous, disa-
vantageous; he had rather starve with cold, the
make a fire; it is a great trouble to him to for
sake his Neighbors Chimny-corner; so that he
forc'd to go home in the dark; he eats and pray
half asleep; he will entertain you with news
he knows whether the Hollanders will hav
peace, as also all the money expended about th
repairs of *London-Bridge* since its first foundation
what the raising of the Mole to secure the For
at *Tangier* will stand in, and what the gain
made by Merchants that trade to the *Indies* a-
mounts to. His discourse is often disjoynted b
the succession of large Parentheses; he will talk
of monstrous Fish taken by Angling with a line
or of the Elephant that was sent into *England*
He will talk much, but do nothing. You may
observe, that he that is Envious usually despiseth
the good deeds of his Equals, makes great in-
quiry what condition they are in, yet desires not
to hear of their welfare, without finding many
faults, and blaming them in private; if he be
as it were forc'd to praise, it is very coldly; he
makes a bad construction of whatsoever he hath
not a hand in. The Ambitious Man likewise
will sometimes detract after the same manner,
when he is obstructed in, or frustrated of his
great hopes; and will say, The place he aim'd at
was too inconsiderable for him, his rival un-
worthy, his Adversaries injurious, the Officers
corrupted, and the Court bribed; yet he cares
not, he can live at home according to his
phancie: but if he prosper in one, his mind is
possest with a nobler designe; he is never at rest
so

so long as he hath any Opposer. If any of his friends come to bestow a visit on him, he will be sure to conduct them to *Whitehal*, and catch at all opportunities of being saluted by, or discoursing with those of highest quality; he talks loud, and never mentions any but the Nobility, and that very familiarly too; will call for no fowle but Pheasants and Partridges, though he be but in a pitiful Alehouse; Is seldom without store of papers in his pocket, which he shews about, as Letters sent to him from great Lords or Ladies; will talk much of his Native Country, the good Entertainment they give there, the Stateliness of his Appartment, the Expences at his sisters wedding; will ask his Lacquey where he left his fellow-Servant, and yet whisper him in the ear and bid him fry him some tripes, or fetch his stockings; will be concern'd as a Partie in all magnifique entertainments; these pitty brouilleries are very expensive to him. If his Lacquey hath left him for want of sustenance, he will report that he rob'd him of a thousand pound, and all his Jewels, which doth not so much trouble him, as the present of Diamonds from my Lady the Countess; will discourse much of what he lost or won at gaming with my Lord Baron, when 'tis probable he play'd with Lacqueys; if he goes into a Victualling-house to eat a few radishes, he will tell his Hostess he was invited to the Ambassador to dinner: one word of his, will informe you of his humor. The Covetous Man sings a quite contrary note; his whole discourse is compos'd of nothing but the frugality of our fore-Fathers, blames the prodigality

digality of our Nation, condemnes Balls, Em broiderie, Laces, and cries out, All is vainty. H desires not to be thought rich, and carries him selfe closely in all things. He hates borrowin excessively, because he dreams of Theeves. you discourse with him about the Philosopher Stone, he straightly imagines that you designe t cheat him. He is very sober is his Family: If h goes into the Country, he calls for half a pint o Wine; drinks the moietie himself, and distri butes the remainder among his Servants, tha they may tope it away before they venter upo their Journey. He discourseth much of sobriety and also how in times of yore, the wedding-gar ment used to last to their dying day. No Perso complains more of Taxes then he. By thes marks, and your diligent observation, with wha wee shall acquaint you in our following dis course, when we come to speak of those tha are natural, you will be sufficiently informe of the rest.

There are some of the wiser sort, who thoug they are Ambitious, Jealous, Envious, an slothful, yet are careful not to discover them selves to all persons: Therefore we must pry int their temper a little more narrowly, to see if w can discover their hidden passions; and this wi be in the manner or matter of their discourse.

Of the manner of Discourse.

Some persons are very talkative, and they are taccus'd as well by the prophane, as sacred pa-ers, of imprudence or folly; which made *Solo-*on say, *Totum spiritum suum profert stultus*, but, *apiens differt & reservat in posterum*; and a little ower, *Vidisti hominem velocem ad loquendum? ultitia magis speranda est, quam illius correctio*; ave you seen a man full of words? Folly is soon-r expected, then his amendment; which is the ason why fools carry their hearts in their ouths, but the wise their mouths in their earts: for fools first speak, and then consider; ut those that are wise consult first with reason, d then speak with circumspection. By this you ay gather the reason why Bablers should be gistred in the Catalogue of Fools; for they con-ive folly in their mind, and immediately bring forth: and you may be satisfied in this, that hosoever divulgeth all his conceptions, will each store of Lees with some good Wine. And s most men are better vers'd in the knowledge of olly then wisdom; so he that declares whatsoe-r he knows and understands, hath more froth n him then good liquor: therefore many and quick expressions proceed from much folly; which assion generally over-rules young men, women, nd boasting old men; which made *Theocritus* ay, that *Anaximenes* had a Torrent of words, nd but one drop of reason; for if you hear them n a prolix discourse, you will finde them as de-

stitute

ſtitute of matter, as profuſe in words; the reaſon whereof is (in my opinion) want of judgement: whatſoever their phancy leads them to concerning any ſubject, they think thoſe conceptions are new to others, becauſe they are ſo to them. Thus you may ſee, that the leaves of loquacity grow up from the root of a ſhallow underſtanding.

Of Taciturnity.

SOme men on the contrary ſpeak too little; which kind of ſilence, though it be repugnant to the moderation that conſiſts between both theſe extreams, yet the wiſer ſort judge this extream to be the moſt ſecure; for multiplicity of words prove oftentimes offenſive, but ſilence rarely: Wherefore Philoſophers ſay, that he that will learn how to ſpeak, muſt firſt know how to be ſilent. Silence may alſo ſometimes proceed from ſtupidity, becauſe a man knows not how to raiſe an argument, as may be ſeen in Ruſtical dull fellows, who are unfit for diſcourſe in civil ſociety. I once was acquainted with a Rhetorician, that was excellent at the pen, but inexpert in diſcourſe; for the preſence of his auditory did extreamly amaze him. Others do it out of prudence and policie, becauſe that when men in ſociety would conceal their own, or diſcover the affection of others, prudence and policie requires ſome ſilent intervals; and the wiſeſt man in the world, if he be tedious and ſpends much time in his diſcourſe without pre-meditation,

sion, cannot easily hide his passion from discreet Auditors.

Of Deliberation in Speech.

THere are another sort of men that draw out their speech so deliberately and slowly, that a *Pater noster* might be said between every word; and this way of speaking is very distastesful to the Hearers, and it is most insufferable, especially to those of a quick apprehension. This may proceed from some defects in the Organs of the speech, the difficulty of conception, or else from a certain weak conceit that men have of their own wisdom, which they distill before others *guttatim*, as the water drops from an *Alembick*; for they are of this persuasion, that if they should be more deliberate in their delivery, they should forfeit part of their prudence: and really among persons of an ordinary capacity and dull apprehension, it were well if they were not so prolix; for oftentimes before they bring their discourse to a period, they forget the beginning; but with ingenious men, it is an affront to their reason, nor can it be but very incommodious to them; like a man that hath drink given him drop by drop, when he is extream thirsty; which could not chuse but offend him, though the liquor were never so good; so a man of a quick wit and ready understanding, desires present satisfaction; and this is the cause why men of slow speech are very much against his inclination. Yet for all this, I must confess that this way of speech agrees very well

well with some Majestique and grave persons who are much admir'd for their prudence and wisdome; for few words well and deliberately delivered, are the *Insignia* of wisdome and gravity.

Of Rash and Precipitate discourse.

Such persons may very fitly be compar'd to new Wine, which if it wants vent, breaks the Cask; they carry their words in their mouths, as a dog doth a shaft in his body; for they disturb and torment themselves, till they cast them out: in like manner the temerarious have an arrow in their Tongues, and are never at rest, till they have darted it out: such persons are generally big with their own conceits, and they must be delivered of them, or else dye in labor. Some of these men are very ingenious, but of no solid judgement; they excell in apprehension, but are defective in discretion; if they could check themselves a little, and moderate their natural promptitude, they would become men of incomparable parts: but those that are of this constitution, follow for the most part their naturall inclination, and oftentimes deliver many commendable things promiscuously with those that are very bad and pernicious; because that as they apprehend all things, and therein surpass the vulgar, so they divulge their conceptions without judgement, cause, reason, or respect to good or evil, right or wrong, to that which is of dangerous consequence, or the contrary; wherefore such men may well be termed cunning, but not

wise they are apt to despise others, are hot & quick of apprehension, & wedded to their own opinion. The cause of this is want of judgement, a daring, hot, and precipitate affection; in fine, they often change their minds, and alter their resolutions.

Of Affectation in Discourse.

SOme have a particular way of speech, they discourse in print, hunt after Metaphors, New Phrases, and are very industrious to make their words relish of Ingenuity; and such kind of people leave nothing undiscovered, but belch forth their sottish, affected and vain-glorious manner of speech. They may well be compared to certain birds that sing charmingly, but have no flesh on their bodies; they resemble superannuated Courtizans, who shroud their foul diseas'd and fleshless carkasses under rich robes. You will scarce find one among a thousand of them, whose conceptions are attended by solid judgement. These men trifle away their time, and study inquest of bombast terms; and that which they conceive not without great pains, they deliver not without much toile; They are guilty of many misdemeaners, and are often troubled with hæsitation: If their discourse be long-winded, the Epilogue is generally a stranger to the Prologue: If they write any thing that is to be expos'd to publique view, you always meet with some new-coin'd word forg'd in the Mint of their own Brain, and that becomes them as well, as the giddy feather in a Fools

Cap. This affection owes its birth to most a parent vain-glory, which few or none of the Society will gainsay: for if you propose this question to any of their acquaintance, and ask them, what is their opinion of such a Person, he will return you no other answer but this, that his words have too strong a savor of Presumption and Arrogance.

This idle way of Discourse was first invented to tickle the ears of females, that so they might gain reputation among the ignorant, who look upon them as very Ingenious. Such Disputants, for the major part, condemne all others as barbarous and ignorant, because they mold not their words according to their humors; nay they proceed farther, and blame all Authors that use not affectation in writing, as they do, and do not diligently search after this effœminate mode of speaking.

Of Drollerie.

MAny People continually entertain their Companie with Drollery or Noise, persuading themselves they have gain'd a great Victory, if they can but discover the defects of other Persons. I have been in the Company of many of this humor; they make a shew of good entertainment, but their Caresses are like the foldings of the Scorpion, whose taile is very dangerous: such raillerie proceeds from some persons out of simplicity and folly, which is the reason sober Men disesteem it: Others use it for

diversion

version only, and mirth is their sole designe: but they that a Man ought to have a special care of, and avoyd their society as dangerous, are those who pretend to defame or render them odious they play upon, and that kind of Jesting is very malitious, and proceeds from vainglory and envy, because they aim at nothing but the contempt of other persons, or at least endeavour in some measure to make them lose the good opinion that they had formerly: and this is sufficient for the manner of discourse, now we proceed to the matter or subject of Discourse.

Of the Subject of Discourse.

I Acquainted you in our entrance into this Treatise, that the things Men most affect is usually the subject of their discourse: but because some people governe themselves with more discretion then others, we must take them into a more strict examination. You will find many that discourse of matters beyond their sphere, as the Cobler of Cavalry, the Taylor of Theologie, the Farmer of Physique, and the Coffin-maker of the Philosopher's Stone: in short, a great number of Men will intermeddle with matters that transcend their capacitie, for want of Exercise, Study, or Practice. I have sometimes heard such kind of Quacks discourse in Philosophie so soberly, yet with so much obstinacie, that they have run into the grosseſt errors that can enter into the Imagination of Man. I am of opinion that every honest Man that hears them, will place them in

the Predicament of Fools; and you must know that if any Lord or Gentleman is so simple as to pin his faith upon the sleeves of such kind of persons, then they conceit that they can with ease practise those Arts and Sciences which they judge themselves capable to dispute of; which is never done without prejudice to many poor people, who are of this beleef, that their Lord is infallible in things of this nature. There are more of these Doctors in *England*, then in any other place, that I know of. In the years 1622 & 1623, I was conversant with a certain Lord, who was one of the highest quality in that Kingdom, who having heard the discourse of one of your pretended Doctors concerning Alchimy, he instantly commanded that the Chambers should be made ready, the Fornaces fitted for so noble an Exercise, and that Alembicks, Glasse-bottles, Stills, Lamps, Fornaces, Stillatories, Phials, Circulatories, Pellicans, Crucibles, Vessels, Bellows, Coles & such other Instruments should be bought forthwith: the designe of this Nobleman was no other, then that this Laboratorie should be a place where all his Inferiors, as well poor as rich, should have access to disburthen themselves of their misfortunes: but all these remedies are reduced to one, which is *Aqua vitæ*, into which he sometimes puts a flower, at other times Cinamone; sometimes pepper, ginger, fennil, anise-seeds, and many others; and so bestowes new names on them according to the diversity of the seed which he intermixeth with it. The vulgar, who judge only by outward appearance, and relie upon the authority of other persons,

sons, without examining things by particular discourse or argumentation, are shamefully deceiv'd in these matters; and so for the future commit the cure of their bodies to such Ignaro's as do very much injure them. I have met with one, that had an indifferent stock of discretion, who knowing it was a piece of greater difficulty to do then say a thing, he did avoyd, as much as in him lay, those that were sick, and prescrib'd physique to none but those that were in health; or if to others, he so ordered it, that it was not known. He gave a Dose of his Chimical preparations to a friends Wife of mine who was with Child, which wrought with her so violently upward and downward, for the space of four days, that she was every day given over for a dead Woman. He gave a poor Maid that was troubled with a Catarrhe, such violent vomitive potions, that shee became impotent ever after. I could recite you a score of such examples. But to returne to the matter in hand, I say therefore that this kind of discourse or disputation is the effect of much ignorance and arrogancy; no wise Man ever enters upon a dispute he understands not; whence came that common Proverb, *Ne sutor ultra crepidam*, let not the Cobler go beyond his Last: for confirmation of this, I shall bring no better an argument, then every mans own experience. There are few (if I mistake not) but what employ themselves in one profession or other, either in this science, or that kind of practice; e. g. a Printer or Goldsmith being Master of his Trade, if a person altogether ignorant in his Art should come to engage in dis-

course with him and condemne him, because he makes use of such and such Instruments, of this or that way of working, would not he smile at him, and take him to be an ignorant Man, that adventures to speak of what he understands not? So certainly let men be assur'd, that if they dispute of a thing they are ignorant in, they must of necessity be accounted presumptuous. Yet we do not disallow some ingenious Persons to propose their doubts in matters which they are not exercised in, as Lawyers to dispute in Divinity, the Physician of Law, the Divine of Physick, and especially with them that have the repute of Masters in these faculties: this rule admits of an Exception; for there are some Divines that are very able Physicians, and Lawyers that are not ignorant in Divinity, Nay Physicians that understand both these sciences; in such cases those of one profession may be excellent in the profession of another; but this is very rare, because that he that labors in the pursuit of divers sciences, cannot easily excel in any. This is the reason that those that are illiterate, if discreet, will propose no question above the reach of their capacity; or if they do, it is in such a way, as if they intended to learn, rather then argue. But how shall a Man behave himself, if he fall into the Companie of such Disputants, that are neither capable of making any intricate proposition, nor of returning any grounded or solid answer? Indisputably 'tis a vexatious thing to associate with such Idiots; yet the best way I know to deal with them, is to detect their Notorious ignorance by some palpable absurdity.

Of

Of persons that are inclinable to Contradiction.

SOme mens discourse is continually stufft with contradiction and opposition; and they have a mind to shew themselves able to controle and surpass all others; they think they are victorious, if they can but out-noise their companions; such society cannot be agreeable to their associates; they are like a burthen upon the shoulders of those which whom they converse: for as every one applauds his own opinion, and would have it approv'd; so all men disrelish those that contradict them, and judge that to be erroneous which they deliver as an absolute truth. These contradictions are rooted and lodged in an exceeding vainglorious mind. I think there can be no better way to reforme this sort of people, then to interrupt their discourse, and leave them to the enjoyment of their own conceits, without any farther trouble. They oftentimes meet with as good head-pieces as their own, and as ready to contradict them as they to question. It were well for those of this temper to endeavour to shake off this kind of ill humor, as well for their own credit, as that by addicting themselves so frequently to contradictions, they may undertake the defence of many fooleries and absurdities; and so consequently being too pertinacious, and destitute of reason withall, they shipwrack their reputation. It is certain, that among the Nobility and lofty wits, there may happen

to

to be variety of opinions, and so the judgement of one must run against the stream of the others; therefore in such Cases, he that is opponent, ought to produce his reason in such termes, as if he were more desirous of Learning, then Triumphing and Insulting over his Companion; which he may do with ease, if he be not contumelious in words, or too vehement or violent in actions.

Of special Matters.

THe manner of discourse contributes much to the discovery of the passions or inclinations of other persons; but the matter is more effectual: for the affection a man hath to any thing, if vehement, will discover it self. The ordinary sort of men, according to their usual custome, talk of mean frivolous things; the vitious, of one kind of vice or other; the wise, of grave and profound subjects; and if they descend to inferior matters, they passe over them cursorily, or touch some one point so subtilely, that *ex unguibus* you may discover them, as a Lion by his paw. Some men talk much of themselves, and level at nothing but their own praise, and by degrees steal gently into their own commendation; or if you applaud them, immediately they are pufft up with an imaginary delight which they take in themselves: but by the way, it is probable you may aske me, What if a man commends me or any of my qualifications; how shall I deport my self? if I own his commendations

actions, I shall be accounted conceited and proud, if I disown them; it looks as if I did undervalue the person, and accuse him of flattery. In a Case of this nature, which may often fall out, it were well to be furnished with a ready retort, as *Alphonsus* King of *Arragon* did reply to an Orator that recited a long Oration in his praise; The King saith, *If what you say be truth, I thank God for it; if not, I pray God give me the grace to deserve it*: Or a discreet Person may say, I deserve not this applause, but your affection puts this glosse upon my actions, the better to set them off; or else you, out of your good disposition and love to me only, take more notice of the little good I do, then the great evil I am guilty of: again, the affection you bear me, constrains you to make the best interpretation of all my actions. By this means you evade a vain complacencie in your affaires, that ministers occasion of offence to the censorious; nor must you be so rude as to deny what your friend out of civility affirms to be really true.

Of concealing or revealing Secrets.

AS there are some Persons so close, that they will never discover any thing of business; so on the contrary there are others so foolish, that they will disclose their thoughts to any one, especially those that concern themselves. The former are crafty and subtile at first, because friendship requires some communication of secrets,

crets, especially if he be a singular friend; and this offence may very well be tolerated in this dangerous age, where profit is diligently sought after, and friendship despis'd, or at least men affect one another more out of interest then for the love of virtue. Wherefore he that is wise will confide in no man, unless it be in matters publiquely to be known, or that he be a choice friend, of whose friendship you have had long experience; but if he be vitious (if there can be any friendship between vitious persons) assure your self that if you acquaint him with halfe your mind, you have even publiquely discovered the whole: for such persons usually, if they be young Men or Women, or of no great credit, are litigious, and very indiscreet in their expressions. Besides, their friendship having no other Basis but their own Intereſt, as pleasure or profit; if either of these faile, then be confident that they will reveal all they know of you: because such imprudent persons as these imagine, that the friendship being once broken, they are no longer oblig'd to keep your secrets, or save your credit; and so in the turning of a hand, all is discover'd. Therefore I take it for a general rule, that a Man is bound to reserve his secrets of greatest importance within his own breast; or not to disclose them to any, but him that he knows to be a faithful prudent and virtuous friend.

There is another sort of Men, who very well deserve the name of Deceivers as well as friends: for in appearance they pretend friendship, but in effect 'tis nothing but flattery and dissimulation: they

they come to you very seriously, and tell you some story in private, conjure you not to divulge it upon any termes: you promise secrecie, and performe it; but this pretended friend himself will not keep it secret; for as soon as your back is turn'd he will do as much to another, it may be two or three more; and so you shall hear that published openly, which you thought a great secret. This kind of deceit is the Child of great craft, and a feigned friendship: for true amity admits not of plurality of persons in the communicating of secrets. I have known many subject to this passion, but in process of time they have been much troubled at it: sober men smile at a person that they understand to be such a Revealer of secrets.

Of the Hair.

IF the Hair grow extraordinarily, the body is inclinable to siccity; the quantity speaks the Man of a hot constitution; and if they are harsh, he is furious. Full long Hair of white or flaxen colours, soft and fine, signifies that the Man is naturally timorous. Those, whose Hair in their youth grows white or gray, it signifies a luxurious, vain, lying, instable, talkative person. Those, whose Hair is of a moderate growth, both in quantity and colour, it is a signe that they are bent and more inclin'd to good then evil; loving a peaceable life, honesty, and are of a good temper. If they are compacted together, and visible on the forehead, it shews a strong and brutish

brutish courages; if they are wrych'd or turn'd inward toward the temples, it signifies the person is hot of constitution: the Hair that is thin and lank, declares the Man to be of a cold and weak temper; but when they are very thick, it is a signe of whoredom. In Children, much Hair denotes future melancholy; short Hair staring up like bristles, signifies a strong, bold, vain person, very fallacious, desirous of beauty, and more foolish then wise. Those whose Hair is but moderately curl'd, it signifies the person to be of a dull nature, and ignorant. Those that have store of Hair, are voluptuous, and of good digestion, vain, and easily induc'd to be cruel; of a treacherous memory, and unfortunate. Those that are red Hair'd, are usually Envious, Boasting, Deceitfull, Proud and Reproachful. Those whose Hair is very fair, are complaisant in all things, amiable and honorable; but a little Vain-glorious. Those that are black Hair'd are studious, secret, faithful and fortunate.

Of the Forehead.

THe high round Forehead, signifies the person is Liberal and Jovial, of a good Intellect, tractable to all, and embellished with many Ornaments and Virtues. The full and smooth Forehead that is free from wrinkles, signifies that the person is Litigious, vain, Fallacious, and more fool then wise. He that hath a little

little Forehead everyway, signifies a simple person, subject to anger, desirous of those things that are handsome and curious. He that hath the corners of his Temples very round, so that the bones almost appear, and are not hairy; it signifies the Man is of a good nature and clear understanding; audacious, desirous of handsome, neat and honorable things. Those whose Forehead is sharp at the corners of the Temples, so that the bones seem to start out, it signifies that they are vain and fickle in all things, simple, foolish, and of a weak capacity. Those that have a large Forehead, change their resolution at will; and if it be very large, they are foolish, and of little discretion. Those that have it small and narrow, are Devourers, Indocible, and slovenly like swine: Those that have it of a moderate length, are Ingenious and Docible, but somewhat violent.

Of the Ey-brows.

WHen they are very hairy, it discovers the ineptitude of this Persons temper: those that are thick, and full of hair, joyning to the top of the nose, are ill-natur'd: when they grow down from the Temples to the root of the nose, heat and dryness is predominant: and such persons are crafty, subtile, evil-doers and insatiable. The thin and indifferently big, are high spirited; those that are long, denote the person to be arrogant; and if they are long and very hairy, such a person aims at great matters.

ters. When they grow downward, and crooke on the side of the nose, the Man is ingenious in all sorts of mischief: If they are even, as if they were drawn by a line, it is a signe of an evil spirit, such persons are effœminate: When the hair grows compacted, it denotes the Man to be melancholy and witless. The Ey-brows that hang over the Eyes, signifie Envy; those that have none at all, are Malitious.

Of the Ey-lids.

THose that have little hair on their Ey-lids, are Malicious, Vitious and Cholerique; and when they are more fleshy then ordinary, it is a signe they are mischievously subtle. When the hair of the Ey-lids turns downward, or is naturally crooked, or turn'd inward, it is a signe of Lying and Subtilty. If the corners of the Eys seem fleshy, they signifie drunkenness; they that often move their Ey-lids are timorous.

Of the Eys.

THe full Ey denotes pusillanimity; those that are sunk in the head, malicious craftiness. When the Eys have misbecoming motion, so that now they are quick, and by and by at rest, such persons are full of bad thoughts. Those that move them but little, with a sharp look, are

Thievish

Thievish and very fraudulent persons. The stedfast look proceeds from thoughtfulness, and a desire to deceive; those that have Eys like Women, are Incontinent and shameless.

When a Person hath a Childish look, it is a signe that he will lead a merry long life; the fair smiling Eye, and countenance, signifies adulation, riot and detraction: The yellow signifies deceipt, as is apparent in Men-bawds and Murtherers. Little Eys signifie the Man to be malicious and cowardly: those that are extended, signifie goodness; if they are red and large, drunkenness, mischief and folly. Eyes hid and sunk into the head, denote malice and pernicious anger, ill qualities, a tenacious memory, especially of injuries. When the Eys are sometimes clos'd and sometimes open, such persons have not as yet been guilty of notorious crimes, but they have them in their thoughts. Eys red as coals of fire, signifie wickedness and obstinacie. Large Eys and long ey-brows, signifie shortness of life. Those that have the Eys and ey-brows long, are apt to learne, but short liv'd. When they cast a strong lustre without any blemish, it is a signe of goodness: if they are nimble in their glances and sharp, it signifies Theft. Great and smiling Eys, are a signe of a stupid voluptuous person, that foresees not events. Smiling Eys sunk in the head, denote evil thoughts. The heavy Ey signifies studiousness; those that are blear-eyd are inclinable to love wine: the full Ey signifies slowness: if the apple of the Ey be black, it is a signe of a slothful dull person. When the apple

of the Ey hath perles round about it, it signifies that the Man is Envious, Talkative, Timorous, and a very Dangerous person. The Ey that is very black, denotes an earnest desire of heaping up wealth; and if they are not very black, but appear somewhat yellow, it is a signe of a virtuous courage. The fair white Ey, signifies timorousness; Eys full of veins, signifies fooliſh persons.

Of the Face.

HE that hath a very full Face, is Importunate, a Lyer, and Imprudent; the plump Face, speaks a Man to be provident, and denotes a sharp wit; that which is large, signifies Idleness; that which is very little, illiberality and mischievous subtilty: they that have a wryth'd countenance, are of an ill complexion; the oval visage signifies the person is shameless and injurious. The Face that sweats much, signifies Gourmandize and Luxurie; such persons are subject to grievous distempers: the Face that in shape resembles a valley, denotes the Man to be injurious and a Lyer; but then it must be rather thin then plump. Every fat and full Face, denotes the Man to be ignorant and voluptuous: a little Face is a signe of little wit.

Of the Nose.

THe Nose that stretcheth out to the mouth signifies goodness and audacity. If the Nose

ose-thrils be wide and large, it is a signe the
sticles are of a great size; that the person is
continent, Treacherous, False, Bold, and of
dull capacity. The small, long, and lean feet,
ve testimony of the Womans Matrix; the
easure of halfe the foot being bare, is the pro-
ortion of the Womans womb. Those that have
sharp aquiline Nose, are soon angry, and very
ndicative. The flat nose signifies Impetuosity,
incontinency, and yet Pusillanimity. When the
Nose is large in the middle upwards, it is a signe
e person is addicted to superfluous Romantick
ories. The bottle-nose denotes avariciousness,
ich persons covet all they see; that which is
ound and blunt at the end, denotes magnani-
ity: The wry-nose signifies hurt by blows.
The Nose that is naturally somewhat flat, de-
notes Liberality. If a person of small stature have
great large red Nose, it denotes Excess and
Drunkenness; little nose-thrils are attributed to
those that are of a servile cowardly spirit. Those
that are long, signifie chearfulness. The hair of
a Mans Nose-thrils being harsh, denotes the
Man to be of a settled and resolute temper: if
they are few, it signifies the person is docible.

Of the Ears.

GReat Ears signifie that the party is addicted
to passion, and impatient; being large and

uptight, it is a signe of superfluity of words, a long life; large and hanging down, signifies ches: if they are thin and dry, they denote constancie: Little Ears signifie fraud and mal nity: The long and narrow, signifie that Party is Envious. Those that are little, short li the round, shew the Man to be indocible. Th that are fastned very close to the head, demo strate goodness of nature. The Ears that sunk and fixed in the head, signifies Idlene Those that are hairy, signifie long life, a qui hearing, and voluptuousness.

Of the Jaws.

THe Jaws that stand out in the upper part, a a certain signe of Malice; those that are r at top, denote drunkenness; the fleshy, a M artless, and without spirit; those that are extr ordinary lean jaw'd, it signifies malignity a Envie; the round, deceit; those that have the hairy, are stupid and brutish.

Of the Mouth.

AN extraordinary wide mouth, signifies great Talker, Impiety, and a Man of ma tial spirit, a Lyer, replete with folly and thing

ings disadvantageous. The mouth that is little, nifies that the Party is fearful, peaceable, and faithful. That which is very wide and round, nifies uncleanness and cruelty. A long chin, nifies the Party little addicted to anger; yet he somewhat litigious, and conceited of him f. Those that have a little chin, are to bee atly avoyded; for they are very wicked, and ies: the round chin is an effœminate signe.

Of the Lips.

THose that are thick-lip'd, are foolish and stupid; the nether Lip flagging and very d, signifies a Woman much addicted to sen-ality and immodesty; the soft and smiling, de-ote carnality: Those that are big, stupidity; ey are under the Planet *Mars*. Those whose ps are not red inwardly, are distemper'd, or ddenly like to be so. The moist Lips and mouth note malignity and timorousness: the upper-p that is small and somewhat rais'd, shews the rty to be full of tongue, very envious, and gi-n to accusation.

Of the Teeth.

WHen they are long and strong outwardly, it is a signe of a Glutton, subject to ma-

licious anger; weak, thin and small Teeth, signifie shortness of days; great Teeth in a Man signifie Idleness, Vanity, Simplicity, and a good temper; when they are very dry, they signifie some approaching disease.

Of the Tongue.

THose that stammer, are subject to the flux; those that repeat the first syllable, that de notes approaching melancholy; a white Tongue is a signe of poverty and misery: all stammerers are rough-hewn and haughty.

Of the Voice.

THose that have a slow and lisping speech are of a good Behaviour; The Men that have a big Voice are injurious and strong; the shrill Voice, signifies timorousness; the soft scarce heard, denotes Meekness; those that speak lispingly and loosely, are very angry, but soon appeased; those that have a harsh Voice, are fools; those that are nimble-tongu'd, if their Voice be slender, are Mischievous, Importunate, and Lying persons; if the Voice be loud, such a person is prone to anger, and ill-natur'd; those that are often mov'd to speak, are unclean persons; those that speak through the nose, are Lyers, and given to Envy.

The

The Judgement of the other parts of the Body.

THose that have a thin long Neck, are fearful and malicious; those that have a short one, are very deceitful; those that have a bull-neck, are great Trenchermen; short Armes signifie that the party loves dissention, and is Ignorant; long hands and fingers, denote a Man to be a lover of all Arts; the largeness of the fingers signifie folly and imprudence; the feet that are over-long, shew the person to be a cunning Cheat; those that are much discolour'd and short, denote maligity: to have short feet, and the soles of them contracted, is a bad signe; those that take large steps when they walk, are magnanimous, and accomplish all their designes. Those that in walking take little narrow steps, have little courage. Soft fingers are a signe of a docible person, and those that are hard, the contrary; when the hands are short, and the fingers strong, it is a very good signe; a large or small hand, with extraordinary short fingers, they denote a person to be a Coward and a Thief; slender and bowed hands, a Babler.

The Nails that are white, large, and somewhat reddish, signifie a very solid judgement: but when they are narrow and very long, it is a signe of Cruelty and Folly; those that are bent and crooked, signifie the Impudence and Capacity of

the person; the nails that are deep set in the flesh cleaving thereunto, signifie excessive cruelty, and extraordinary folly; those that are too short whitish, or dusky color, declare the person to b Malicious; fingers that are very round, denot Malice, Craft, Avarice and Incontinence; th short and thick, audacity and cruelty; and whe they are very long, such a person is far from be ing wise; if there be too great a distance betwee them, it is a signe of Inconstancie and Loquacity those that have the paps hanging down, and soft breast, are immoderately given to wine an excess.

Those that often move their whole body, ar Effœminate; those that have a big belly, are In discreet, Foolish, Haughty and Unchast; th smalness of the Legs demonstrates Ignorance the largeness of them, Boldness; those tha walk slowly and take large steps, are usuall successful; those that take little steps, are Im petuous, Infirme, and go about business wit an ill will; those that have their Toes mor closely then ordinary joyned together, ar fearful; those that have the Ball of the Foo even without any hollowness, are wary an mischievous; those that are often hungry, have a cold stomack not able to digest; they that sweat excessively in their sleep, stand in need of purging; saith *Hippocrates*, or their nutri ment is too hasty; they that are round-shoul der'd, have short fingers: the lines of the hands not intersected, and many teeth, such persons are long-liv'd; a quick pulse, freedom

of respiration, promptitude in actions, with much choler, are marques of vivacity, and greatness of courage; the largeness of the veins, hair growing upon the Belly, a dry and harsh skin, is a signe of the heat of the Liver; on the contrary, those that have large buttocks are remiss, of a cold constitution, and timorous; those that are naturally corpulent, and big-belly'd, are shorter liv'd then those that are lean; those that are hairy in the body, and lean, and have a redhairy Face, they are of a hotter temper then others, and contrarywise the contrary: the sanguine live longer then those that are of other constitutions; the chast, then those that are incontinent; the sober, then the Glutton; the Males, then the Females: if you would know whether a Man be left-handed, observe when he walks whether be leans to the left side, for such persons for the most part are left-handed; and so on the contrary. Those that have a soft skin, are gifted with exquisite reason, and have a more refined wit then those that have it harsh.

We are now come to the last part, which in the practise of Physiognomie ought to be the first: for oftentimes it falls out, that a Man knows not what Countryman he speaks to; either his color is chang'd by some accident, or by drinking and discourring with persons that you have not seen, or he may be poor or rich, noble or mechanique which things make a great alteration in the behaviour; so that I find a Man cannot so readily judge of the temper by particular marques, as

when

when there are many concurrent, which lay open to us a Mans Inclination to some particular Vice or Virtue.

A Character of the Just-Man.

THe Just-Man hath all the marques hereafter mentioned; a venerable Ey and Mouth in shape and forme like a virgin's, a piercing look that carries terror in it; his Eyes casting a lustre with an aspect neither wild nor over-humble, but with a certain pensiveness full of reverence and dignity; His hair is of a dark color, his voice big, loud, inflexible, or else mean between the base and treble; his Eyes are full, and placed near his head, the ball of the Ey proportionably round, or the circle that is underneath surrounding the ball of the Ey narrow and black; but the upper part in those Eyes that are full of the chrystalline humor, casts a kind of sparkling lustre, and nothing seems strange or joyful in them; or their Eyes water with laughing, their ey-lids looking downwards; the forehead long, and extended towards both the temples.

Of the Injust.

THe inferior circle of the Apple of the Ey is green, the superior black; his Eyes are greenish

greenish somewhat dry, or reddish, immovable, large, looking downwards, when closing of an indifferent size, sparkling; the holes are proportionable, and they dry; and those parts which are without the eye, as the forehead, cheeks, eybrows and lips move often, or are open and smiling, and looks with a fixed and menacing countenance.

Of the Honest Man.

His Nose is big, well proportion'd to the face; or long, extended to the mouth; or moderately long, large and open; of a comely aspect, breathing moderately, the breast large and shoulders broad; the paps of his breast of a moderate size, his eyes hollow, and moving like water in a vessel, having a staid look, the circles of the Eyes neither too big, nor too little; the Eyes always open, of a sad color, and full of chrystalline humor; of a pleasant or sober look, closely shutting the ey-brows, and the forehead supercilious and depressed.

Of the good-Natur'd Man.

His Forehead is neither full, nor wrinkled; his Ears of a comely square proportion, the Face

Face neither too big nor too little, the Voice neither ſhrill, deep nor ſmall: he laughs but ſeldom; his Nails large and pale, inclining to yellowneſs; his Eyes hollow, fixed, of a leaden color, full, watchfull, ſhining as if moiſtned with water; his Feet well-ſhap'd, joynted and nervous.

Of the Wicked Man.

HE hath an ill-look, long and narrow Ears, a little out-mouth'd, his Ey-Teeth are long, advanced forward, and well faſtned; he is ready in diſcourſe, eſpecially if his voice be ſlender, or he ſpeaks through the noſe, or with difficulty; his neck awry and knobby, ſpindle-ſhank'd; his feet ill made, and hollow in the ſoles; his Eyes all the length of the Face, eſpecially the apple or ball of the Ey, looking as if they mov'd joyntly, glittering like dry marble, of a black color, ſtaring, as if they would ſtart out of his head; they cloſe not, are pale, reddiſh and dry.

Of Poiſoners.

THey have dry and goggle-eyes, the circle of the apple of the Ey diſproportion'd, rolling, black, with pale or bloody ſpecks.

Of

Of those that have Venemous eyes.

THeir lower lips are small, and swell'd towards the Ey-teeth.

Of Murtherers.

THeir Ey-brows are tufted, thick, and joyned gether; the circles near the apple of the Ey unsetled, dry, very roling, or pale color'd.

Of the Faithful.

HIs Eyes are of a moderate size, drawing towards a dusky or black color, large, fixed, and approachiug to a leaden colour; or heavy, and the ey-brows closing together, with a supercilious and down-look.

Of the Unfaithful.

HIs Head is very small and ill-proportion'd; he hath a weak back, a rough forehead full of wrinkles and small furrows; high-shoulder'd, hands

hands small and slender; his eyes hollow, dry, and of a dark colour, or dark and foule, constantly moving and rolling, as if he were discompos'd, and hath a sharp look.

of the Prudent.

HE is slender in body, his head rather big then little, extended from the forepart to the hinder; in his Infancy he is fair-hair'd; his forehead square, and truely proportion'd; his face full, and of a moderate size; a smooth tongue; his voice neither deep nor shrill; the upper-lip standing out; his neck leaning to the right side; large-chested and broad-shoulder'd; his hands and fingers long, without any moving gesture in discourse; his eyes large, high-set, casting a lustre, radiant, and full of moisture.

of the Imprudent.

HE is high foreheaded, breathes like one that hath newly run a race; his fingers are knotty and ill-shap'd: he walks swiftly, is timorous, and if surpriz'd shrinks himself up together; in his gate he walks in *equilibrio*, poysing his body uprightly; he is very big or slender bodied; his skin parch'd and color'd, so that it shews him to be of a hot constitution; they have little Eyes standing outward, sparkling like a Star or Diamond,

or

r are of a dark, reddish or sanguine colour; hey are immoveable, ruddy, large and down-look'd, or steady, fixed, and lifting up the y-lids, languishing, often opening and closing.

Of the Idiot.

HE hath a full plump face and thick lips, speaks not freely, hath a straight neck, his body leaning to the left.

Of the Ingenious.

HE hath a soft moist skin, neither very hairy, nor altogether without hair, neither too hin, mixt with red and white; hath a sweet in his countenance, his hair is full and mo-rate between thick and thin; his Eyes are ull, comly, and indifferent round; his head of the middle size, proportionable to the neck n bigness; equal and well-shap'd; stooping little in the shoulders; his thighs and skin re not very fleshy; his voice clear, and equally proportion'd between the Base and Treble; he palmes of his hands are long, his fingers ender and sharp at the ends; he is mode-rate in weeping and laughing; his counte-nance is intermix'd with joy and galliar-dize.

Of

Of the Mechanique.

THeir hands and fingers are long; their eyes moist, often opening and shutting, their hair inclining somewhat to a flaxen colour.

Of the Pensive.

THeir forehead is wrinkled in part, or all over; they draw their breath softly and unheard; are wry-neck'd, and slow-pac'd.

Of those that are apt to Learn.

THeir hair is somewhat near the flaxen-colour, their forehead extended at length, the ey-brows thin, clear, large, and of the same proportion; the ears sunk into the head, have a meagre look, seldom smiling; their neck leaning to the right side; are large shoulder'd, and broad or narrow-chested; their belly is well proportion'd; they use the gesture of the hands in discourse; their eyes are well shap'd, of a leaden or black colour, radiant, large, fixed, dark and moist; or steady, little and moist; exactly proportion'd; the forehead extended, the ey-lids moveable, yet so as

they were steady and fixed; the eye having a tincture of white in it, or closing justly, moist, of a true proportion, of heavy and moist, with a smooth brow.

Of those that are unapt to Learn.

THeir head is too big, or too little; their face broad, and neck soft.

Of the Constant.

THey seldom laugh; the hair of their ey-brows is black and substantial; their eyes are dark, moist, and truely proportion'd.

Of the Inconstant.

THey have a little forehead, yet broad of the size: a very little nose, long, thin, and slender at the end; they are flat-mouth'd; their belly and breast is very hairy; their eyes are little, and of a sad colour.

Of the Furious.

HIs head is little, the fore and hinder part hollow; the forehead round and high; he is

bottle-nos'd upwards; is plump-fac'd and cheek'd somewhat long-visag'd; the paps of his breast are big and fleshy: the space between his nave and the lower part of the breast, longer then that between the lower part of the breast and the throat; his arms are brawny, nails crooked and narrow; his eyes move but slowly.

Of Rude and unciviliz'd Persons.

THeir head is too big, they are flaxen-hair'd inclining to white; their forehead plump, their ears round, neither small, nor sunk into the head; their nose ill-proportion'd to the face; are very out-mouth'd; their lips thick and round, or the under-lip standing out; their neck big, brawny, hard, and as it were immoveable; they are high-shoulder'd; have large and harsh hands, fingers too long and slender; their legs and heels are large, and their nails overgrown with flesh.

Of the Fooliſh.

THey have a large, broad forehead, great erected ears of a flame-colour: their cheeks fallen, and a sad countenance; their upper-lip is thick, hanging over the under-lip; they have a nimble tongue, laugh much, and have a sharp & piercing

ing voice; they have a long neck, and usual-
bend forward, either in that, or some other part
of the body; their hands are very much bow'd
ackwards; their shoulders hairy, and their eyes
squinting toward the right side; the ball of their
y is very full.

Of Epileptique Persons.

THeir Eyes stare, as if they were coming out of their head, are indifferently large, shining and moist, lifting themselves upwards, especially if they are twinkling, or one Ey looks up, and the other down; or if they seem to shake in their motion, like one that fetcheth his breath quick and harshly.

Of those that have a strong Memory.

ALl the upper parts of the body are small, comly, well-shap'd, proportionable, well-flesh'd, but not fat; for where they are corpulent, it is a signe the party is stupid and forgetful.

Of those that have a weak Memory.

THeir upper parts are larger then the lower, as the hands then the feet proportionably, *&c.*

Of the Bold and Hardy.

HE hath an austere look, a wrinkled brow, long ey-brow, a nose extended even to the mouth, which is wide, teeth long, thin, sharp and strong, long armes that reach down to the knees, a large breast, wide shoulders, eyes glittring, of a greenish or sanguine color, moving to and fro without stirring the ey-lids; large, dry, casting a pure shining glorious lustre.

Of the Rash.

THey are wide and out-mouth'd, short and thick-finger'd; their eyes are shining, yet squinting, closing with a severe look; their ey-brows are awry; their ey-lids harsh and thick, or closing directly, moist, of an exact proportion, and casting a lustre, dry, and have a smooth forehead.

Of the Proud.

THeir ey-brows are arch'd, and often moving upwards; their belly is big, fleshy and hanging down; they are slow-pac'd, and often stop in the streets of their own accord; looking about them on all sides; their eyes are dry and sad-colour'd.

Of

Of the Timorous.

THey are soft-skin'd, their body is not upright but stooping; their complexion somewhat pale, their eyes weak, open, and close often; the extremities of their bodies are feeble; their thighs thin; their hands long and slender; their neck is also long, their breast weak; their voice sharp and sweet; the hinder part of their head, hollow; their hair is lank or curl'd, soft and full, black or white; they are large foreheaded, full-faced or bony, black, or fair complexion'd, thin-lip'd and little mouth'd; they draw their breath seldom, faintly and slowly; their body and breast is lean, and without hair; or they fetch their breath aloud, often, and quickly; they have a trembling low voice, and an ill colour'd squinting eye.

Of the Infirm.

THeir ey-brows are thin, far stretched out, or immoveable; they stammer or lisp in their speech; their neck is slender, their armes and elbows small; their hands are small, slender and ill-joynted; the paps of their breasts small and extenuated; their eyes and ey-brows move together.

Of the Couragious.

HE is harsh-hair'd, and straight-bodied; the bones, ribs and extremities of his body are strong and big; an high, but no large, smooth, nor rough forehead, yet lean; he is large and strong-shoulder'd; his neck is fait, but not full-flesh'd; hath a moist eye, and look full of terror; a menacing, strong and loud voice; his respiration is equal; his head somewhat larger then ordinary; his ears and forehead square, and of a due proportion; his nose suitable to his forehead; is thin-lip'd and wide-mouth'd, the upper and lower lip being both alike; hath long armes, with big and harsh hands.

Of the Covetous.

HIs face, members and eyes are little; his gate as it should be; he is crook-back'd, hath a sharp, piercing voice; his complexion somewhat ruddy; his speech weak and querulous.

Of the Liberal.

HIs hair falls upon his forehead, his neck is hairy; his fingers and shoulders are bow'd backward, and he is long-arm'd.

Of

Of the Temperate.

HIs hair is neither light, nor thick; he draws his breath moderately; his forehead is neither ſmooth, nor wrinkled; his mouth neither wide, nor little; his neck leans on the right ſide, the corners of his eyes are ſhort; the ball of the eye of a mean proportion; but his eyes themſelves large, radiant and moiſt, having a black circle under a red one.

Of the Intemperate.

HE is wide-mouth'd, ſoft and big-belly'd, hanging down; his eyes are ſad-color'd, looking upwards, when they begin to cloſe, or pleaſant and moiſt, otherwiſe, big and reddiſh, looking upwards.

Of the Luxurious.

HE that is of a pale complexion, and hairy; his hair is ſtraight, thick and black; hath hair on his temples and lips; his chin plump and full; his beard playes with his noſe; the circumference of that ſpace which is between the noſe and the chin is hollow; the veins of the armes are viſible, the ey-lids conſtantly moving; his

hair thin, or head bald; the hair of the ey-lids shedding; his ears very little, a wide nose, and round near the forehead, or flat; his hands hairy, his toes closely joyn'd together, the nails very round, the cheeks gathered up together, and of a sprightly look; the eyes radiant, or else have a green circle under a black one.

Of the voluptuous Woman.

SHee is of a pale or brown complexion, slender and lean; straight-bodied, hath little hard breasts; her hair is curl'd and short; her voice shrill and loud; shee is bold of speech, proud and cruel, very officious, and loves good liquor.

Of the Drunkard.

HE hath a little face of a yellow complexion, plump cheeks always ruddy; he draweth his breath nimbly and frequently; his throat is rough, the vertebra thereof standing out; his ey-lids advanced downwards, reddish, moist, large or goggle-ey'd, as if they would start out of the head.

Of

Of the Dull person.

HE is naturally hot, his body in good case his head bigger then ordinary, the case of the eye is upwardly apparent; his body is so fat, and veins so narrow, that they are scarce visible; the conveyances through which the spirits of the head move to and fro, are so narrow, that they are soon stop'd, and then is the time for sleep.

Of the Slothful Man.

HE hath a broad forehead, his face is of a honey-colour, the lower part of the nose big, the face large and plump; and hath great cheeks; he hath a drowzy look; speaks little and deliberately; his body is very hairy, his pace large and slow, or short and slow; very large eyes, not quick in their motion.

Of the Impudent.

HIs eye is full and radiant, his ey-lids red and large, is high-shoulder'd; he is not straight bodied, but somewhat stooping; he moves hastily; the tincture of his body is ruddy

of

of a sanguine colour, a fierce countenance; hi
breſt high cheſted, and hath a bold and im
pudent look, a ruddy complexion; is coppet
crown'd, his hair very red, his ey-brows long
hook-nos'd from the forehead downward
the face long or flat; he is loud in his laughter
as if he had a cough, or difficulty of breathing
great legs, of a quick pace; his eyes are fier
red or big, and one of the bones ſtanding ver
much outward.

Of the Baſhful.

HE is ſlow in his motion and ſpeech, hi
voice grave and ſpirituous, a brisk no
ſparkling eye, nor very open, nor yet quite clos'd
which ſhuts leaſurely, very red; the body bowed
the ears red, his eyes ſad-colour'd and moiſt
of a juſt proportion.

Of the Melancholique.

HIs face is wrinkled, forehead lean an
thin, hath a down-look, is of an hum
ble look, and modeſt in all his motions, hi
ey-lids extended, his hair dark, a ſad counte
nance, the ey-brows joyned together, the ver
tebre of the throat ſtanding out, his voice wea
and broken; he drawes his breath often, alou
and nimbly.

O

Of the Facetious.

HE hath a broad, fleshy and smooth forehead, or wrinkled a little about the eyes; his look is seemingly drowzy, of a graceful aspect, neither compos'd, nor effœminate; his eyes are moist and shining, slow in their motion; the figure and symmetry of his face exactly proportionable; hath a soft voice, and pleasant brow.

Of the Dissembler.

HE is plump in those parts that belong to the face; those that are about the eye, are wrinkled; is of a seeming sleepy, but pleasant aspect; hath a low voice, good gate, and is always in motion; walking sometimes apace, sometimes softly; his ey-brows bending to the temples; hath sparkling, hollow and little eyes.

Of Lyers.

THey have a full face, a nose big in the middle, growing narrow at the top, smiling about the mouth, of a quick and shrill speech, or speaking thorough the nose; the body

body is crooked the ey-brows depressed, and looking as it were by stealth; the eyes are smiling and lively.

Of the Sincere and Upright Person.

His face of the middle size, his cheeks are plump, and temples full; his voice neither deep nor sharp.

Of the Flatterer.

He hath a little face, a serene and extended brow, moving his body to and fro as he walks, his eyes different, and small.

Of the Envious.

Their ey-brows are down-cast even to the cheeks, their face flat, their ears long and narrow, their cheeks thin or full, far distant from the eyes, of a pale complexion; the mouth wide; have long sharp white and strong teeth, a delicate voice; are sharp and weak of speech; have short arms, and hollow eyes.

Of the Irreligious or Impious.

THeir temples are hollow, their ey-brows joyned together and hairy, their mouth very wide, their teeth long, sharp, white and strong; their eyes hollow, little or great, and full of motion, sparkling as if they were angry, opening themselves very wide, piercing, and swell'd round about.

Of the Merciful.

THey are comely, of a fair complexion, their eyes are plump, and their nose-thrils a great distance upwards, always weeping; they love Women, and do procreate children; are very much inclin'd to love, have ever a tenacious memory; are ingenious and witty; their ey-brows are directly straight; have a long or cloudy brow, and the ey-brows cast down.

Of Gamesters.

THey have thick, straight and black hair, a thick beard, hairy temples, a plump sparkling and clear eye, large, reddish, and looking upwards.

Of

Of the Talkative Person.

HE is well-shap'd, his ears are large and straight, his nose is straight, or big in the middle, growing narrow at the top; he is long cheekt; his complexion is of a honey-colour; he breathes as if he had run a race; his chin is long, his throat rough, his hands slender and bent; his fingers slender and thin, and his sides swell'd.

Of the Heroique Person.

HIs head is well-proportion'd, rather big then little, of an exact roundness, advanced before and behind; the forehead square, between smooth and wrinkled; large radiant eyes under a sparkling brow, of a leaden colour; a sharp look, the ears deep percive, and well made, advanced, quick of hearing; his lips soft, and coloured; his mouth rather large then little: his voice and mirth moderate; his speech grave, his hair inclining to a flaxen colour; his complexion clear and a little ruddy; his hands are alwayes of a big and large size.

FINIS.

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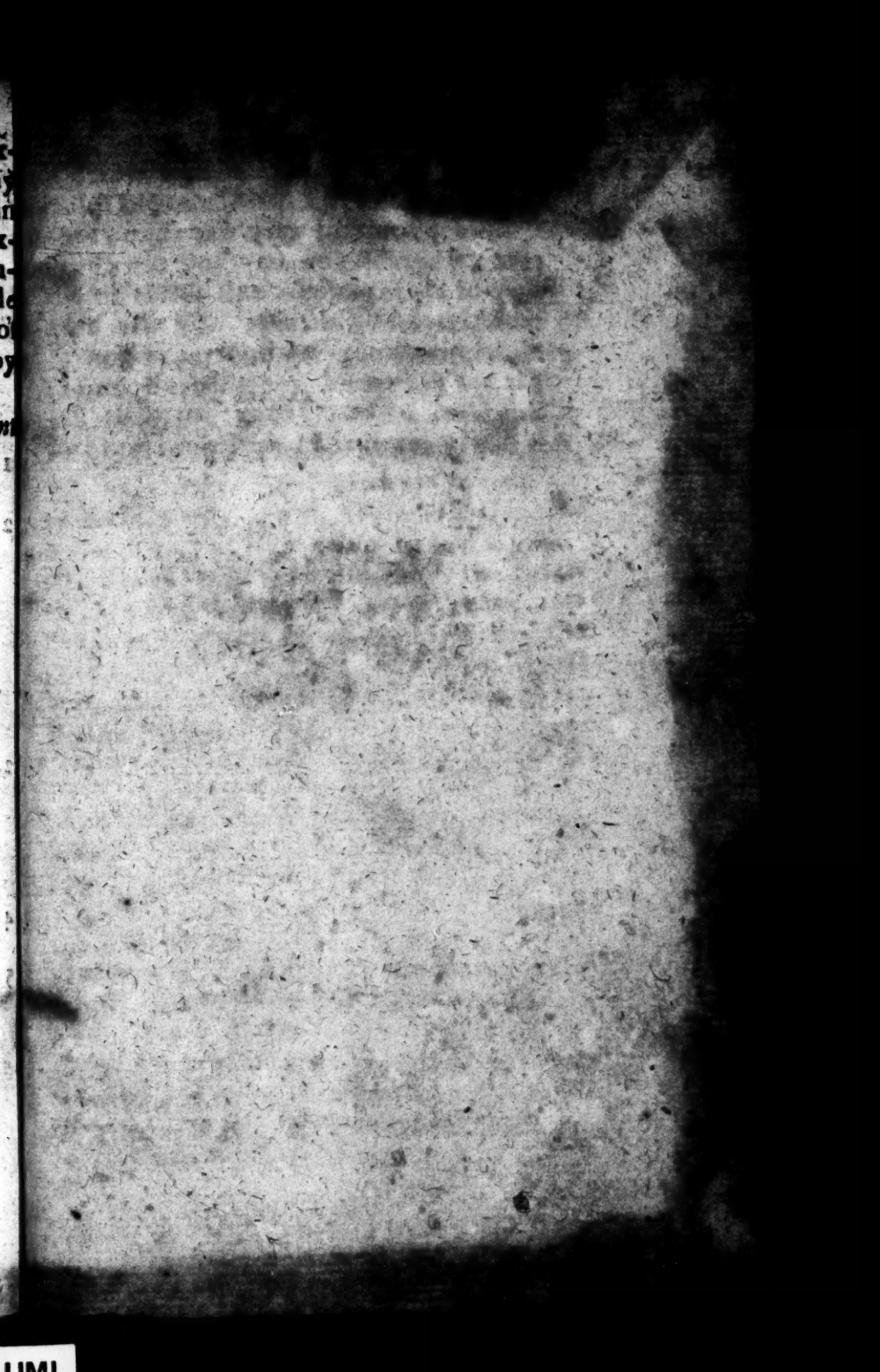
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